Diocesan NCCM Meeting January 3 At South Bend

The Archbishop has just had a report from the Priest-Moderator of the N.C.C.M. in the Michigan City Deanery in which there are twenty parishes. This Moderator, like others appointed in the different deaneries, has been awaiting the election of Deanery officers for the Hammond Deanery, which was held three weeks later than those in the other four Deaneries of the diocese.

The Michigan City Deanery will follow the Gary and Fort Wayne Deaneries in observing a monthly Holy Hour in a different church within the deanery each month. At the Holy Hour they will follow a regular program of prayer and hymn singing. These are printed so that every participant may follow them.

MOST REV. JOHN F. NOLL, D.D.

The Archbishop had hoped that the Diocesan meeting, at which officers would be elected, could be held before this, but now when the attention of people is directed so much towards Christmas, we believe it will be necessary to postpone it until the feast of the Holy Name which falls on Sunday, January 3. The meeting will be held on the afternoon of that day at the Hall of Our Lady of Hungary Church, South Bend.

In the meantime the officers of every parish unit should give some assignment to practically every member, such as that of Block Captain, who can be of help to his pastor in many ways.

Men are the same everywhere, yet in the Archdiocese of Boston 60,000 men pledged themselves to do spiritual work redounding to the benefit of the parish as well as to the people whom they contact. They are all expected to be "lay apostles."

Catholic people seem not to recognize that they are not only invited, but by God Himself obligated, to participate in the "priesthood of the laity." Are they not God's children and soldiers in His army, who must be ready to fight and even to die for Him?

There is no better cure for juvenile delinquency than for the children to see that their Dad is a practical and militant Catholic.

Of course the women in the N.C.C.W. should be just as loyal and militant. "As parents so the child."

Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLII — HUNTINGTON, INDIANA, DECEMBER 6, 1953 — No. 31

Pope Authorizes Midnight Masses For December 8

Vatican City — (NC) — His Holiness Pope Pius XII has authorized Midnight Masses for the opening and closing of the Marian Year, it was announced here on December 1.

The decree of the Sacred Congregation of the Sacraments grants all Ordinaries the faculty to authorize Masses on December 8, 1953 and 1954, beginning one-half hour after midnight.

The concession is granted on condition that prayers are offered to God and the intercession of the Blessed Virgin is asked for the Marian Year intentions as outlined in the Marian Year Encyclical. The devotion, including the Mass, must last at least two hours.

The decree also states the faithful are permitted to receive Communion during or after Mass if they are properly disposed and have fasted from midnight.

Bishop Turner Ousted From Red China

Priest Horse-Whipped In Public Because He Heard Confession

Hong Kong — (NC) — Canadian-born Bishop Kenneth Turner and an Italian Bishop are among a new group of the swiftly mounting number of missionaries forced out of communist China.

Bishop Turner, a 48-year-old native of Montreal and a missionary in China for 13 years, was the first member of the Scarboro Foreign missionaries to be raised to the Hierarchy. He served as Bishop of Lishui for five years, two of them under house arrest.

Bishop Turner's ouster came as somewhat of a surprise to Catholic circles here because it was only months ago that the Reds freed him from house arrest, restored his cathedral and permitted him to conduct services there.

These freedoms were granted during the short-lived communist "peace offensive" immediately after Stalin's death. Later the Bishop was again placed under house arrest.

Other victims of the Chinese communist version of "freedom of religion" who arrived here are: Bishop Faustino Tissot of Chengchow, Father Theodore Franco, Father Salvatore Santi, Brother Valeriano Germano and Brother James Rigoni—all Italians of the Parma Foreign Mission Society; Father Louis Andres, a French Bethlehem missionary; Father Anselm Austell, a French Assumptionist, and Sisters Maria Theresa Trzeciak and Servus Dei Zeideis, Franciscan Misisonaries of Mary from Poland and Lithuania, respectively.

Bishop Tissot had been under arrest since 1950. With heavy chains hanging from his legs, the Bishop was placed on "trial" in October of this year. He was accused of the usual charges of "imperialism, reaction and opposition to the 'independent' Church movement."

His sentence was two years in prison—after having already been confined for three years. The Bishop suffered from a heart ailment and other complications so the communists decided to expell him.

Father Andres related that in January 1948 he was horse-whipped by the Reds at a "public trial" in order to loosen his tongue and make him 'confess' his "crimes." One of the crimes for which he was ousted was that he had given absolution in confession to a Catholic who allegedly killed a communist during the Red-nationalist battles.

Apostolic Delegate's Mass In Shrine Will Formally Open Marian Year In America

Ceremonies in the National Shrine of the Immaculate Conception in Washington will highlight and set the tone for the inauguration of the Marian Year observance in the United States on December 8.

In many American dioceses, the event will be celebrated with evening Masses, the first in the history of a number of Sees. The offering of the Holy Sacrifice in the afternoon or night was made permissible — subject to the approval of individual Ordinaries — by the Holy Father in his "Christus Dominus" encyclical earlier this year.

His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, will be celebrant of a Solemn Pontifical Mass in the crypt church on the morning of the Feast of the Immaculate Conception. While the Mass is an annual ceremony — marking the fact that the Blessed Mother is Patroness of the United States under the title of her Immaculate Conception — this year it has added significance. It not only opens the celebration of the Marian Year — the centenary of the promulgation of the dogma of the Immaculate Conception — but it focuses attention on the fact that American Catholics will begin in 1954 to erect the great upper church of the national shrine honoring Our Lady. To raise funds for this work, the American Bishops are conducting a nation-wide appeal, being held in most dioceses on December 6, two days before the beginning of Mary's year.

The year of Our Lady will be opened with special solemnity throughout the nation.

Official

Archbishop To Open Marian Year With Pontifical Evening Mass

The Archbishop will pontificate at an evening Mass in the Cathedral of the Immaculate Conception, Fort Wayne, to open the Marian Year. The Mass will be said at 7:30 on December 8.

—‡—

On December 8 the Church begins the Marian Year, or a year dedicated entirely to Mary Immaculate because it represents the centenary year of the promulgation of the doctrine of the Immaculate Conception. It is fitting, therefore, that the collection to complete the fund required for the erection of the superstructure of the Shrine to Mary Immaculate in Washington be gathered before this day. We hope that your contribution Sunday, December 6, will bespeak your love for your heavenly Mother.

—‡—

If you have not observed a Novena to Mary Immaculate, why not begin one now to end on the Octave of the feast, particularly for help on the choice of your state of life, or for happiness in the state of life you have already embraced, and for the restoration of peace to the entire world. Prepare for Christmas through her.

—‡—

You have probably seen a copy of the pamphlet issued from Our Sunday Visitor Press entitled "The Martin Luther Motion Picture." We should like to have this widely circulated in places where the movie will be shown. See page one, religious section of this issue.

—‡—

If you will read the articles currently running in **Our Sunday Visitor**, you will notice that the most noted historians are with the Catholic Church in the Reformation dispute, and that many of them have been converted to the Catholic religion through their own investigation of charges brought against the Catholic Church.

Archbishop Noll, Bishop Walsh Have Record Of 42 Years Service With NCCW

Washington—(NC)—The two members of the American Hierarchy who this year retired from the National Catholic Welfare Conference administrative board have between them 42 years of affiliation with this agency.

Archbishop John F. Noll, Bishop of Fort Wayne, who has a plaque erected to him in the N.C.W.C. building, this year completed 19 years as a member of the N.C.W.C. administrative board.

Bishop Emmet M. Walsh of Youngstown who has had continuous affiliation with the N.C.W.C. since November, 1933, this year completed his sixth year as a member of the administrative board. He was immediately given the post of assistant episcopal chairman of the N.C.W.C. Legal Department, thus beginning his 23rd year of association with the N.C.W.C.

In 1919, Archbishop Noll, then still a priest, and editor of **Our Sunday Visitor**, took part in a meeting which prepared for the organization of the N.C.W.C. His name led the list of signers on the report submitted to a later meeting of the American Bishops at which the N.C.W.C. was actually established. The organizing meeting which the then Father Noll attended was held at Notre Dame and was called the meeting of the General Committee on Catholic Affairs and Interests.

Father Noll was elevated to the Hierarchy in 1925 and in 1927 was invited to attend a meeting of the N.C.W.C. Administrative Board as an advisor on press matters. In 1930, he was named an assistant episcopal chairman for the N.C.W.C. and in November, 1931, he was chosen a member of the Administrative Board and served as its secretary.

The Archbishop served as a member of the board until November, 1937, most of that time holding the post of episcopal chairman of the Department of Lay Organizations. He was reelected to the N.C.W.C. Administrative Board in November, 1941, and served until November, 1946. He was again elected in November, 1948, and served until the annual meeting of the Bishops here this year.

It was largely through Archbishop Noll's efforts that the present headquarters of the N.C.W.C. was erected. In recognition of this, the U. S. Bishops authorized the erection of a plaque to Archbishop Noll in the N.C.W.C. building. It reads:

"John Francis Noll, Bishop of Fort Wayne, Member of the Administrative Board, National Catholic Welfare Conference, through whose zeal for Christ, the Light of the World, this monument was conceived and whose generous assistance made possible its erection in the year of Our Lord, 1941."

Bishop Walsh began his association with the N.C.W.C. in November, 1930, in the same post he holds today. He was then named assistant episcopal chairman of the Legal Department, and again named assistant episcopal chairman of the Legal Department, and named an assistant chairman the following year. After a one year's lapse he was renamed assistant chairman of the Legal Department in November 1933 and served in that post until November, 1947.

St. Mary's College To Note Opening Of Marian Year With Special Rites

Notre Dame—The Marian Year, proclaimed by Pope Pius XII on the occasion of the first centenary of the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary, will open formally on December 8 at Saint Mary's College with solemn High Mass in the Church of Loreto on the campus.

This special Mass honoring the Immaculate Conception was composed by Sister M. Cordula, C.S.C., of the music faculty, and is published by the Gregorian Institute of America. It will be sung by the upperclass and freshmen choirs who will form one schola.

During the afternoon of Dec. 8 Saint Mary's students plan to walk in procession to the two outdoor shrines of the Blessed Mother on the Notre Dame campus: the famous Grotto of Our Lady of Lourdes and the new Shrine of Our Lady of Fatima.

Other Marian Year events will include an address on Dec. 14, by Sister M. Madeleva, C.S.C., president of Saint Mary's College, and a play on Dec. 17 given by the student body. The complete program will be announced at a latter date. The play is "The Tidings Brought to Mary" by Paul Claudel.

Contraceptive Vending Machine Case May Go To State Supreme Court

Toledo, Ohio —(NC)— The legal wrangle over the contraceptive vending machines, precipitated by a Catholic Chronicle news story last July, may end up in the Ohio Supreme Court.

John J. McCarthy, Toledo law director, announced that he will appeal to Lucan County common pleas court a decision of municipal court which held a local ordinance against the machines to be unconstitutional.

Municipal Judge Frank Wiley, in a city prosecution of three contraceptive vendors, held the ordinance was "discriminatory" because it allowed druggists to sell contraceptives without setting up standards.

Judge Wiley told the Chronicle that the ordinance did not set such standards as that druggists must be licensed to sell contraceptives, or that they may be sold over the counter only to persons 18 years of age or older.

This decision upheld a plea by the three vendors charged with violating a city ordinance which, as does a state law, prohibits the sale of contraceptives, making exceptions of medical practitioners and druggists in their legitimate business. Two of these vendors operate taverns, and the third a gasoline filling station.

Law Director McCarthy said that the determination of the constitutionality of the city ordinance might be carried as high as the state supreme court.

Informed On Many Topics

Pope Shows Wide Range Of Interest In Audience With Special Groups

Vatican City —(NC)— The Renaissance Popes as silk manufacturers, the role of felt in making paper, ancient Latin poetry describing wine-growing, the close relations between merchants and missionaries, the problems of navigation and the art of goldsmiths and silversmiths.

All of these unusual and astonishingly varied topics—as well as several others—have been dealt with recently by His Holiness Pope Pius XII in a number of speeches to members of different trades and professions attending meetings in Rome.

In each address the Pope displayed a surprising familiarity with the historical background and current conditions of the profession he was discussing. He showed the connection of each of them to the Church and in most instances discussed the moral and social problems with which they are faced.

Some notion of the wide range of the Holy Father's interest can be gleaned from the fact that since Labor Day of this year he has addressed formal talks on some 25 professional topics to various groups received in audience.

Moral Issues

Some of these have been to doctors, nurses, lawyers, educators and others in fields where it is not surprising to find the Pontiff concerned to discuss moral and other problems. But other addresses have ranged over the traditions, problems and religious significance of industries and professions in which the Pope's broad interest is more surprising. Among the latter, besides the topics already mentioned might be cited public housing, the travel industry, foundrymen, engineers, bankers, and statisticians.

Talks the Pope has given on silk, wine-growing, felt and paper-making, navigation and trade provide typical instances highlighting this less known facet of the Pope's character—his extremely broad culture and range of interests.

Speaking at an audience granted to delegates attending the 4th International Silk Congress, for example, His Holiness told them that their industry had "played a brilliant role in the economic and cultural history of three continents."

"The manufacture of silk was to extend over Europe only during the last centuries of the Middle Ages, there to blossom into full splendor with the flowering of the Renaissance, whose taste for luxury it served to perfection."

"You may perhaps know," the Holy Father added, "that the Popes themselves were at that time interested in the silk industry. Sixtus V, in particular, urged landed proprietors to cultivate the mulberry tree and himself had some factories built with the intention of creating work for the poor."

His Holiness reminded European ness was also connected with the Far East.

Noting that their "highly specialized and very important industry" plays a major role in the making of paper, the Holy Father said of the latter:

History Of Paper

"Contrary to what one would be likely to believe, the paper industry with which you collaborate began long before the invention of printing. A Chinese official of the 2nd century before Christ gave the first formulas for it and the historian can trace the steps by which —across Turkestan and North Africa—it reached Europe, which, thanks to the Arabs, adopted it toward the end of the 12th century."

Addressing a group of scientists and others in Rome for a meeting on the wine industry, the Pope again delved into antiquity. He pointed out that one of the earliest writers on wine-growing had lived only a few miles from the city.

In his speech to delegates to a convention on commercial education His Holiness spoke of relations between the merchant and the Church as being "certainly as old as the Church herself." He continued:

"The roads along which the first messengers of the Gospels, the Apostles, moved toward the conquest of the world, and that along which St. Paul trod on the journeys mentioned in the Acts of the Apostles were not only the roads of the Roman Legions and Roman functionaries, but also those of the merchant and world trade."

Top Mouthpiece Of Secularism

New Blanshard Book Seen As Travesty On Catholic Ireland

Born and educated in Ireland, the author of the following article is thoroughly familiar with religious, social and economic conditions and problems there. During his 27 years as a newspaperman in the United States he has returned at intervals to visit his native land. Besides his newspaper work he has written for various Catholic magazines here and abroad.

By THOMAS F. DOYLE

America's top mouthpiece of secularism has sounded another all-out anti-Catholic alarm—this time against what he calls the Irish Catholic threat to American democracy.

The alarm has been raised by Paul Blanshard in a new book entitled, "The Irish and Catholic Power," which musters a great array of facts, but does not do more than prove once again how impossible it is for a secularist to grasp the essential meaning of Catholicism, or, indeed, of any truly spiritual concept of life.

Irish Catholic Power

Catholicism in Ireland and the "Irish Catholic power" in the United States are the dual themes of Mr. Blanshard's book. It promises to add fuel to the fires of controversy set off by his two previous volumes, "American Democracy and Catholic Power" and "Communism, Democracy and Catholic Power."

Mr. Blanshard calls Ireland "the No. 1 exhibit of Roman Catholic power in the English-speaking world," and "the best yardstick for the measurement of Catholic social policy in the West." He pictures Irish Catholic "power" as a dire menace to the principle of Church-State separation in this country. He does so in the face of the fact that American Catholic leaders have been traditionally united in upholding such separation in their country.

Essentially, Mr. Blanshard's book is an attempt to create in American non-Catholic minds a nightmarish conception of what would happen if Catholics were to become predominant in America. Pointing to the Irish influence in the United States, he pictures Irish Catholicism as "a super-zealous and distinctive form of the original Faith . . . more dogmatic than the spirit of Rome itself."

Six-Months Visit

Mr. Blanshard was in Ireland six of the twelve months he spent writing his new opus, which is crammed with what he claims are thoroughly documented facts. Facts, however, can be chosen to fit any thesis, and "The Irish and Catholic Power" is no exception. The crucial weakness of the book is the author's utter incapacity to understand what Catholicism is. He betrays, in particular, a complete incomprehension of those traditions that have given to Irish Catholicism what may be regarded as a special quality. His book cannot but be a travesty.

Mr. Blanshard devotes the major part of the book to the Catholic Church in Ireland, in the apparent belief that if America ever became Catholic, "Ireland would be the living model of a new order in which the policy of Church-State separation would be succeeded by an Irish Catholic policy of partial Church-State union under a democratic government."

"No Official Share"

According to Mr. Blanshard, although the Church in Ireland has "no official share" in the government and all religions are guaranteed equal treatment under the Constitution, there is an "oblique acknowledgment of clerical authority." He calls Ireland a clerical state in which the Hierarchy resorts to "political intervention" when it deems it necessary.

Pressing the charge that Ireland is a "mutilated" democracy, Mr. Blanshard refers to the occasion in 1950 when the Irish Bishops cautioned the Dublin government against a Mother and Child Health Service bill because of moral dangers inherent in it. The bill was withdrawn and another measure to which the Bishops opposed no moral objection was subsequently enacted.

This case is given considerable airing by Mr. Blanshard, who apparently does not accept the right and duty of Catholic Bishops—especially in a country where all but a comparative handful are Catholics—to speak out on the spiritual or moral implications of any legislation. Significantly, the only Irish newspaper to protest the Bishops' intervention was the (Protestant) **Irish Times** of Dublin, a publication which Mr. Blanshard frequently quotes in his effort to depict Ireland as a "priest-ridden" country.

"Second Parliament"

Mr. Blanshard cannot understand why Prime Minister de Valera or any other high government official should genuflect at public ceremonies to kiss the ring of the Papal Nuncio or of any Irish Bishop.

Lacking any idea of the exalted status of the hierarchy in Catholic eyes, he doubtless finds it impossible to accept the definition given by the late Cardinal Suhard of Paris, who spoke of the Hierarchy as "the astounding prolongation in time of the mystery and the very person of Christ."

Missouri Bus Case

'Compromise Ruling' Seen As No Solution

St. Louis, Mo.—(NC)—A new ruling, hailed by the secular press as a solution to Missouri's school bus problem, may get Catholic children aboard some school busses, but they will have to pay their way.

An opinion by Missouri Attorney General M. Dalton advising boards that they may sell their busses to private purchasers to transport school children, was reported by some sources as a compromise measure which would allow parochial school children to ride the busses under public auspices.

The opinion followed a previous ruling by the Attorney General that state funds may not be used to transplant parochial school students. The ruling came after a Missouri Supreme Court decision that barred use of State funds for parochial school transportation.

That ruling ended a long-standing practice in the State and left parochial school students without means of transportation to and from school. The ruling was objected to by Catholic organizations and clergy here.

In answer to a request by State Senator Meredith Garten the Attorney General recently gave the opinion that school districts may sell their busses and contract with private operators. The busses must be sold for cash, he added, and the sales must be made "for the benefit of the district."

Catholic sources have stated that the opinion is in no way a solution to the bus transportation problem. The opinion stated that "a board of education in a reorganized district does have authority to contract with private owners for the free transportation of children to public schools."

There was nothing in the opinion to change the earlier ruling that parochial school children may not receive transportation aid from State Funds.

Previously, both parochial and public school children have used the busses together under State auspices.

On 105th Birthday, Woman Says She's In 'Vestibule Of Heaven'

Beloeil, Que. — (NC) — Mrs. Joseph Guillemain, observing her 105th birthday here, said she had enjoyed a happy life and it had not seemed long to reach "what I might call the vestibule of Heaven."

"I am preparing myself to go to my Creator, Whom I have always tried to serve faithfully," Mrs. Guillemain said.

The Sisters of Providence with whom she makes her home joined in a special observance of her birthday. Her youngest brother, Henri Cadieux, who is 86, lives at the same residence.

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Behind The Footlights

Another Example Of Fine Technical Work

By WILLIAM THESPIAN

The current Civic Theatre's production of "Mister Roberts" is another excellent example of fine technical work. Here the director and the technical director really shine. Without their brilliant handling of actors and stage setting, "Mister Roberts" could very easily become a hackneyed, second rate piece of theatre.

At the outset, it must be stated that the Civic Theatre did do some editing on the script to tone down its excessively brutal language. All references to God were taken out and never did a character resort to profanity. Still, there were many phrases which would be shocking to certain ears. These were vulgar and were left in the script to create an atmosphere of masculinity which so many people falsely claim to be an outstanding characteristic of most servicemen.

As it is on the Civic Theatre's stage, "Mister Roberts" is a play for a discriminating audience. Children have no business attending at all. The same could be said of young men who have yet to see military service. It could very easily give them the wrong idea.

"Mister Roberts" presents an unusual situation in the life of some Navy men. They are members of the crew of the U. S. Navy Cargo Ship AK-601. They constantly sail the back waters of the Pacific, supply the rest of the ships in the fleet and never see military action. As Mister Roberts describes it: "The sail from Tedium to Apathy and back, with an occasional side trip to Monotony."

It is in this situation that Mister Roberts appears as the champion of the men in the crew. He is constantly going against the hard, arrogant captain, seeking favors and benefits for the bored crew.

From this situation comes a story filled with humor and the generosity of comradeship, those sterling American virtues which are the embodiment of a National philosophy. It is an amusing and well-constructed play which has a basic sincerity and decency which win out in the end.

The Civic Theatre production is outstanding in its bit parts. The roles which make up the average man in the crew are extremely well-cast. It wouldn't be far-fetched to say that they are the guiding feature of the whole production. Without them, the production could easily be a miserable failure.

This care with the bit parts should be credited to the Director, Theodore Sizer. Whether they were selected for their acting ability or because their naturalness fitted the stage character is not important. What is important is that they were true to life.

The setting for "Mister Roberts" was the best since the production of "Darkness of Noon." The many changes of scene were handled swiftly and expertly during the blackouts. An emphasis of details gave the setting an authentic look.

The Civic Theatre moves on to its long-awaited production of a musical this month. They are billing it as "a Christmas treat for the whole family." And truly it is—Gilbert and Sullivan's merry nautical yarn, "H.M.S. Pinafore." The "Pinafore" will have the guiding hands of experts at its helm. Its journey should be a melodious and merry one.

Menotti's Christmas Opera Contains Melody In Words As Well As Music

By GERARD HEKKER

Aside from Gian-Carlo Menotti's brilliant gift for melody, of which there are many outstanding examples in his Christmas opera, "Amahl and the Night Visitors," he is also a a genius when it comes to the written word. Menotti does his own libretto work for his operas.

In "Amahl" who can deny the poetic beauty of the opening aria of the young boy. His mother wants to know what was keeping him outside. Amahl answers:

Oh, Mother, you should go out and see!
There's never been such a sky!
Damp clouds have shined it
and soft winds have swept it
as if to make ready for a King's ball.
All its lanterns are lit,
all its torches are burning,
and its dark floor
is shining like crystal.
Hanging over our roof
there is a star as large as a window,
and the star has a tail,
and it moves across the sky
like a chariot on fire.

Later, when the Three Kings have arrived, Amahl's impoverished mothe ris impressed with the great wealth that the Kings bring. Then she is informed that the gold and other gifts are for the Child. "Which child?" asks the mother. They say they don't know. "But perhaps I know him. What does he look like?" she answers.

The Kings' repty, which works up into a quartet which is one of the musical highlights of the opera, is brilliant example of liturgical symbolism:

Have you seen a Child
the color of wheat, the color of dawn?
His eyes are mild,
His hands are those of a King,
as King He was born.
Have you seen a Child
the color of earth, the color of thorn?
His eyes are sad,
His hands are those of the poor,
as poor He was born.
The Child we seek holds the seas
and the winds on His palm.
The Child we seek has the moon
and the stars at His feet.
Choirs of angels hover over His roof
and sing Him to sleep.
He's warmed by breath,
He's fed by Mother
who is both Virgin and Queen.
Incense, myrrh, and gold
we bring to His side,
and the Eastern Star is our guide.

The Kings retire for the night. The mother, obsessed by all that gold which will go to a child they don't know, decides to take some of it. The servant awakes and she is caught. King Melchoir tells her to keep the gold and explains to her why the Child they seek doesn't need it. Here Menotti uses pophetic symbols which foretell Christ's suffering and death:

Oh, woman, you may keep the gold.
The Child we seek doesn't need our gold.
On love, on love alone
He will build His kingdom.
His pierced hand will hold no sceptre.
His haloed head will wear no crown.
His might will not be built on your toil.
Swifter than lightning
He will soon walk among us.
He will bring us new life and receive our death,
and the keys to His city belong to the poor.

"Amahl and the Night Visitors" will be presented by the Fort Wayne Philharmonic December 15, in the Scottish Rite Auditorium. The regular subscription performance will be given at 8:30 p. m. and it will be coupled with a performance of Menotti's curtain-raiser, "The Telephone."

A special Children's matinee will be given at 3:30 p. m. the same day. Tickets for young people are 50c. Adults may gain admission for $2.00. You may order tickets by writing to "Amahl and the Night Visitors," Fort Wayne Musical Society, 201 West Jefferson Street, Fort Wayne. Make your checks or money orders payable to the Fort Wayne Musical Society.

'Amahl' Will Be Given At Hammond Noll On December 11, 12, 13

"Amahl and the Night Visitors" by Gian-Carlo Menotti will be staged at the Whiting Community Theatre by Bishop Noll high school in Hammond.

The music of Mr. Menotti has made the "hit parade" at Noll high school during the past three months. Intensive practice has brought out the beauty and character of this popular opera.

There will be three performances, December 11 and 13 at 8:00, and a 2:00 performance on December 12.

Cast of Characters includes: Amahl (a crippled boy of 13), John Clune; His Mother, Patricia Lush; King Kasper, John Buchalo; King Melchoir, (Friday) Kenneth Fulayter and (Sunday) Stanley Gasior; King Balthazar, Donald York; The Page, William Hutira, and Shepherds and Villagers, Senior Choral Club.

The opera will be preceded by a Prologue of Songs of Christmas sung by the Senior and Junior Choral Clubs attired in the gay colors of the season. These performances on December 11, 12, and 13 will truly be a major undertaking for Bishop Noll high school, inasmuch as one hundred and thirty students will participate.

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Ann Blyth To Star On 'Hour Of St. Francis'

Fort Wayne — Ann Blyth, versatile star of screen and radio, radiates light-hearted romance in the "Hour of St. Francis" drama to be heard over radio station WOWO at 10:45 a.m. Saturday, Dec. 5.

She is a young wife who considers herself deeply in love with her husband. Even three years of marriage and the responsibility of a baby cannot stop this couple from having a wonderful time.

The picture suddenly changes, to give a startling answer to the question asked by many a young couple: "How can marriage last longer than romance?"

Christmas Message

Washington —(NC)— GI's stationed throughout the world will hear a recorded Christmas greeting urging them to revive and strengthen their faith during the Christmas season from the Army Chief of Chaplains.

In the message, Major General Ivan L. Bennett stressed that "the message of Christmas is universal and a source of joy and inspiration not limited to our home communities or to any nation exclusively."

Pope Pius Takes Interest In Strike Of Italian Workers

Vatican City —(Radio, NC)— His Holiness Pope Pius XII took a direct interest in a sit-down strike involving factory workers in Florence, Italy, it was revealed here in a letter sent on the Holy Father's behalf to the local mayor.

The letter was written by Msgr. Giovanni B. Montini, Vatican Pro-Secretary of State, in reply to a communication from the mayor, Giorgio Lapira.

Mayor Lapira wrote after some 1,200 employees of the Pignone iron works on the outskirts of Florence, fearing unemployment had occupied the plant in an effort to prevent its being closed for repairs and reorganization. Much difficulty was reported to have followed, with leftist agitators adding to the unrest.

In his letter to Mayor Lapira, Monsignor Montini wrote that "he (the Pope) is not unaware of the very great difficulties, at times astutely embittered by patrons of discord and collective selfishness, in equating the demands of a healthy economy with those not less imperative needs of . . . the working classes."

Monsignor Montini said that the Holy Father hoped that both management and the civil authorities, who had already done much to remedy the situation, would try even harder to make it possible for the workers to continue to enjoy "the indispensable security" that comes from continuous employment.

Leaves For German Post

Washington —(NC)— The assistant director of the National Catholic Welfare Conference Youth Department has left to take up an assignment in Catholic youth work in Germany as a State Department project. Father J. Eugene Eiselein, whose services were requested by the Youth Office of the Diocese of Muenster, will act as an adviser to German Catholic youth groups.

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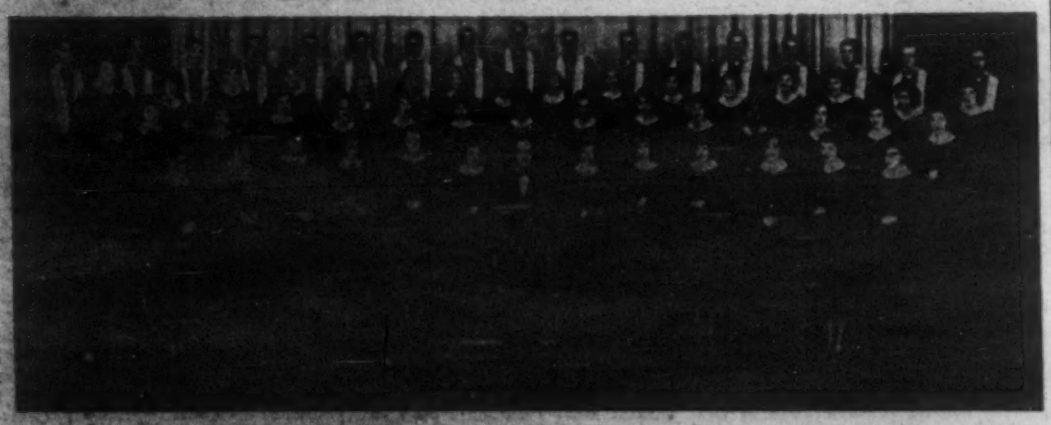

COMBINED C.C. MUSIC UNITS TO GIVE CONCERT — Three major units of the Central Catholic High School music department, with Director Joseph M. Woods (above with varsity chorus) acting as conductor, will unite their efforts in presenting the second in a series of concerts on Sunday night, December 6 at 8 p.m. in the school auditorium in Fort Wayne. The symphony orchestra, varsity chorus and concert band are the participating units. Mary Helen Lewis, Charles R. Smith and Richard Brown, will assist in conducting.

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Our Sunday Visitor

In Three Sections | Fort Wayne Diocesan Edition | Religious Section

Vol. XLII | HUNTINGTON, INDIANA, DECEMBER 6, 1953 | No. 31

Facts Distorted In Luther Movie

Yet Non-Catholics Tend To Judge Church By Story It Tells

THIS is the first of a series of articles prompted by many inquiries coming to *Our Sunday Visitor* concerning the historical accuracy of the film presentation entitled "Martin Luther."

This much is historical: Luther had been an Augustinian monk. He lived in an era in the Catholic Church's life when moral laxity was widespread. There were abuses in the preaching of the Indulgence issued by Pope Leo X in connection with a drive throughout the Catholic world for funds with which to replace the centuries-old Cathedral in the city of Rome.

It is historical that Luther tacked 95 theses on the door of the University Chapel at Wittenberg to be debated. But that really had no special significance, because it was the custom from the late Middle Ages to hold such debates at universities, and the theses were posted on what we call a Bulletin Board or the door of the church.

What is not historical is the impression the picture would seem chiefly to convey, namely, that the Catholic Church occupied herself throughout the preceding centuries chiefly with the selling of Indulgences and with worshipping relics, that her people, therefore, must have been gullible, superstitious, and even fools. Those whose minds had not already been prejudiced must read more anti-Catholicism than pro-Lutheranism into the picture.

It's Unhistorical

It is utterly un-historical to regard the brief period of Luther's day and the century preceding as typical of the entire life of the Church which, even up to that time, had covered 15 centuries.

The picture offends more by silence. For instance nothing is

Continued on page 15

Fast and Abstinence Guide for 1954

REGULATIONS ON

Fast and Abstinence

To foster the spirit of penance and reparation for sin, to encourage self-denial and mortification, and to guide her children in the footsteps of Our Divine Savior, Holy Mother Church imposes by law the observance of fast and abstinence.

In accordance with the provisions of Canon Law, as modified through the use of special faculties granted by the Holy See, we herewith publish the following regulations:

FAST

Everyone over 21 and under 59 years of age is bound to observe the law of fast.

On days of fast only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday and the Vigils of the Assumption and Christmas.

The days of fast are the weekdays of Lent, Ember Days, the Vigils of Pentecost, the Assumption, All Saints and Christmas.

Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

ABSTINENCE

Every Catholic person over 7 years of age is bound to observe the law of abstinence.

• PARTIAL ABSTINENCE

On days of partial abstinence meat and soup or gravy made from meat may be taken at only ONCE a day at the principal meal. Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigils of Pentecost and All Saints.

COMPLETE ABSTINENCE

On days of complete abstinence meat and soup or gravy made from meat may NOT be used at all. Complete abstinence is to be observed on Fridays, Ash Wednesday, the Vigils of the Assumption and Christmas, and on Holy Saturday morning.

We earnestly exhort the faithful, during the periods of fast and abstinence, to attend daily Mass; to receive Holy Communion often; to take part more frequently in exercises of piety; to give generously to works of religion and charity; to perform acts of kindness toward the sick, the aged and the poor, to practice voluntary self-denial especially regarding alcoholic drink and worldly amusements; and to pray more fervently, particularly for the intentions of the Holy Father.

—The Bishops of the United States.

	Read regulations on Partial and Complete Abstinence	Fast	Abstinence
JAN.	All Fridays (except Jan. 1st)		COMPLETE
	1—Fri. Feast of Circumcision. No Abstinence		— — —
FEB.	All Fridays		COMPLETE
MAR.	3—Ash Wednesday. Lent begins	FAST	COMPLETE
	5-19-26 Fridays in Lent	FAST	COMPLETE
	10—Ember Wednesday (Spring)	FAST	PARTIAL*
	12—Ember Friday (Spring)	FAST	COMPLETE
	13—Ember Saturday (Spring)	FAST	PARTIAL*
	All other March weekdays in Lent	FAST	
APR.	2-9-16 Fridays in Lent	FAST	COMPLETE
	17—Holy Saturday (morning only)	FAST	COMPLETE
	All other April weekdays in Lent	FAST	
	Last two Fridays		COMPLETE
MAY	All Fridays		COMPLETE
JUNE	All Fridays (except 11th)		COMPLETE
	5—Sat. Vigil of Pentecost	FAST	PARTIAL*
	9—Ember Wednesday (Summer)	FAST	PARTIAL*
	11—Ember Friday (Summer)	FAST	COMPLETE
	12—Ember Saturday (Summer)	FAST	PARTIAL*
JULY	All Fridays		COMPLETE
AUG.	All Fridays		COMPLETE
	14—Sat. Vigil of the Assumption	FAST	COMPLETE
SEPT.	All Fridays (except 17th)		COMPLETE
	15—Ember Wednesday (Autumn)	FAST	PARTIAL*
	17—Ember Friday (Autumn)	FAST	COMPLETE
	18—Ember Saturday (Autumn)	FAST	PARTIAL*
OCT.	All Fridays		COMPLETE
	30—Sat. Anticipated Vigil of All Saints. Neither fast nor abstinence	— —	— — —
NOV.	All Fridays		COMPLETE
DEC.	All Fridays (except 17 and 24)		COMPLETE
	15—Ember Wednesday (Winter)	FAST	PARTIAL*
	17—Ember Friday (Winter)	FAST	COMPLETE
	18—Ember Saturday (Winter)	FAST	PARTIAL*
	24—Fri. Vigil of Christmas	FAST	COMPLETE

*Meat at main meal only.

In doubt, consult your parish priest or confessor

FOR YOUR GUIDANCE — The above is a reproduction of our popular Fast and Abstinence Guide for 1954. It is printed on durable cardboard so that it may be hung in the home kitchen as a constant reminder to housewives. On the reverse side of the chart are popular prayers of the Church which every Catholic should say daily. The cost of the chart is 15 cents per single copy. Order from **Our Sunday Visitor**, Huntington, Indiana.

Booklet On Luther Film

WE HAVE compiled an attractive booklet entitled "The Martin Luther Motion Picture" in which we offer comment on this popular movie. Because the film misrepresents the Church in the 16th century and is not historically true, we think the Church's side of a controversial issue should be fairly presented to non-Catholics who will see or have seen the movie.

With this thought in mind, we hope our readers will help in the wide distribution of our booklet. We offer it at less than cost: 10 cents per copy; three copies for 25 cents and $4.25 per 100 copies. All prices include postage. Order today from *Our Sunday Visitor*, Huntington, Indiana, and bring this booklet to the attention of your non-Catholic friends. Not only the Lutheran but most Protestant churches are boosting the movie, to the undeserved detriment of the Catholic Church.

Our Weekly Chat With You

Dear Readers...

ON Tuesday, December 8, the Feast of the Immaculate Conception, Pope Pius XII will formally inaugurate the Marian Year.

The true purpose of the Marian Year—*to inspire men to holiness and to foster greater devotion to the Mother of God*—will best be realized through demonstrations and devotions on diocesan and parish levels everywhere.

This statement is contained in a letter sent to Ordinaries throughout the world by Archbishop Luigi Traglia, Vicegerente of Rome, who has been appointed president of the committee named by His Holiness Pope Pius XII for the observance of the Marian Year.

Contained in the letter are five general suggestions for diocesan and parochial Marian Year activities. They are:

1) To examine the possibilities of establishing social works or activities "dedicated to the Immaculate Virgin which may remain as a living monument of her centenary." This is particularly true and fitting, in view of the objective of the Year—"to rekindle the sentiment of charity between Christians, who should consider themselves as brothers."

2) To make Marian sanctuaries better known to the faithful, especially those shrines which are nearest at hand and which have already acquired wide fame as centers of devotion.

3) To organize lectures and sermons, perhaps in every parish, which will be catechetical and formative in character.

4) To foster the spreading of Marian books among the faithful.

5) To take every possible occasion so that those who are brothers in the Faith and sons of Mary, and are now suffering persecution for justice's sake, are not forgotten.

The letter to the Bishops was followed by the release of a special Marian Year prayer which was personally composed by the Pope. He is scheduled to read it himself at ceremonies in the Basilica of St. Mary Major in Rome marking the opening of the Marian Year. The prayer reads:

The Pope's Prayer

"Enraptured by the splendor of your heavenly beauty, and impelled by the anxieties of the world, we cast ourselves into your arms, O Immaculate Mother of Jesus and

Continued on page 2

For High Schools And Discussion Clubs

Subject Matter: Immaculate Conception

MODERN churches pretend to reject the doctrine of the Immaculate Conception for two reasons: (1) They claim that such teaching cannot be found in the Bible nor in the Apostles' Creed, and (2) the doctrine was invented as late as a century ago.

Now what are the facts:

(1) The Bible supports the doctrine of the Immaculate Conception by recording the message which the Archangel Gabriel brought directly from God to Mary. She was pronounced "full of grace," and told that the Lord was with her, that she was "blessed among women" (Luke 1:28). The Archangel told her moreover "Fear not, Mary, for thou hast found grace with God" (Luke 1:30).

Then when Mary visited her cousin Elizabeth she was greeted with the words: "Whence is this to me that the mother of my Lord should come to me?" (Luke 1:42-44).

Do you suppose the mother of her Lord would ever have been under the influence of Satan? Would God choose for a mother one who had been under sin at any time?

Note these words from the Bible: "When Elizabeth heard the salutation of Mary, the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb" (Luke 1:4;-43).

It has been believed from the beginning that bringing the unborn Christ into the presence of the unborn John the Baptist, the latter's soul was rendered "immaculate" by the removal of Original Sin. Some modern religions hold that by the sin of Adam his every descendant became corrupt. Would God select a corrupt person

Continued on page 7

'Mary-Like' Attitude Needed Among Nurses

Providence, R.I. —(NC)— The need for more hospitals, more nursing nuns and a Mary-like attitude among nurses, was stressed by three prelates here.

"You cannot be a good nurse unless you are another Mary," Bishop Russell J. McVinney of Providence told 800 delegates to a New England regional conference of diocesan councils of Catholic nurses.

A nurse "cannot be a hireling and be true to the ideals of her profession," the Bishop said. "She would not have dedicated herself to the nursing profession if she had not been impelled by a generous self-effacing love for her fellowman."

The scarcity of nursing nuns was decried by Archbishop Richard J. Cushing of Boston who stated that the nurse finds culmination of her vocation as a nursing nun.

The Boston prelate, who is episcopalian chairman of the National Council of Catholic Nurses, stated that he could not understand why so few nurses followed up their vocation into the religious life. "There is no better preparation for the religious life," declared the Archbishop of Boston, "than the nurses' daily routine."

In a sermon, Bishop John J. Wright of Worcester told the nurses that despite miracle drugs, new methods of therapy and the great progress made by medical science, greater hospitals must be built.

Speaking at Mass celebrated by Archbishop Henry J. O'Brien of Hartford, Bishop Wright said: "The average span of life has been somewhat increased but life remains and always shall, a hazardous process of temporary resistance to, but eventual conquest by, those forces of disintegration which finally lead to eventual death.

"There is nothing morbid about this process, since it is a provident part of God's merciful plan. Neither should it seem tragic, at least to one who believes as Christians do, that every human adventure, death included, is a prelude to eternal life . . ."

PRIZE-WINNING FLOAT — Shown above is the N.C.C.W.-sponsored float which won first prize in Huntington's Christmas float contest. The scene depicted was the "Star of Peace" and it appeared in the annual Huntington Christmas parade Saturday, November 27.

Christ Child Festival Opens Monday, Dec. 7

Fort Wayne — The annual Christ Child Festival will be held in the Allen County War Memorial Coliseum, Monday, Tuesday and Wednesday, December 7, 8 and 9.

Larger than previous years, the Festival will be held in the Coliseum's auditorium and Exhibition Hall. The Festival will be concluded with a musical presentation which will include all church and high school choruses in the city of Fort Wayne.

Anyone who is interested in aiding the Festival can do so by making some cookies. Contact your parish N. C. C. W. chairman for further details.

Neighborhood Self-Help Plan Given As Cure For Juvenile Delinquency

Washington —(NC)— Catholic parish "self-help" programs as a cure for juvenile delinquency were outlined before a Senate sub-committee by a Catholic charities leader here.

Testifying before a Judiciary sub-committee investigating juvenile delinquency, Msgr. John O'Grady, secretary of the National Conference of Catholic Charities, said that juvenile crime is not an isolated problem but "is intimately bound up with neighborhood and community disintegration."

Action by the people themselves to better their own neighborhood is a surer cure for juvenile delinquency than "highly specialized services from the outside," he stated.

Experience of religious leaders, he said, "leads them to believe that social organization must be based on real conviction on the part of the people, on faith in their ability to work and to plan for themselves."

A "block basis" for solving neighborhood problems was outlined by Msgr. O'Grady, based on a Back-of-the-Yard Neighborhood Council plan now operating in Chicago. "Here is an organization that includes people of all religions and all nationalities, business and labor groups, coming together for planning on a neighborhood basis and also on a block-by-block basis," he said. "They do not deal with juvenile delinquency as an isolated problem. It is part of an overall neighborhood approach."

Msgr. O'Grady called for "a complete re-orientation of the social programs of American communities" based on programs of neighborhood self-help.

"I have no desire to minimize the value of technical services, including psychiatric services, social services, psychological services, for juvenile delinquents," he said. "But I believe that these services have to be placed in proper perspective. . .

"I would say that until the people of the neighborhoods take matters in their own hands, until they have reached decisions among themselves as to what they are going to do about law enforcement, what they themselves are going to do to better their neighborhood, that your highly specialized services cannot reach their objective."

How to stimulate natural leadership for such work is the big problem, Msgr. O'Grady stated.

"Juvenile delinquency is one of the symptoms of the disorganized neighborhood," he told the sub-committee.

Studies of U.S. family life have placed "too much emphasis on the purely pathological family," he added. He encouraged a careful study of normal American family life, stating, "it will give us a real insight into the problems of the disintegrated and disintegrating family . . . a new sensitivity in dealing with the family life."

"By and large the American family has gathered new strengths in our time," he said. "When we talk about disintegrated families, we are talking about a hard core. We are not talking about the millions of American families that have faith in themselves, who represent the finest ideals of family life that we have ever had in this country. They understand their responsibilities."

Just Saying 'Thank You'

Students Over 65 Get Tuition Free Classes At Loyola Univ.

New Orleans — (NC) — "Retirement scholarships" that make it possible for anyone over the age of 65 to enroll without paying any tuition, have been put into effect in the evening division of Loyola University of the South here.

According to Doctor Raymond Witte, chairman of the evening division, free admission is given not only to encourage study among elderly persons, but it is also a debt of gratitude for their contributions to the cultural and economic advancement of the city. It's the evening division's way of saying "Thank You."

Students already include a 76-year-old Spanish American war veteran and a 69-year-old lady who thought that since she was a freshman she should be entitled to wear Loyola's maroon and gold beanie.

The evening division is also offering courses to the wives of evening department students who pay half tuition. Commenting on this move, Doctor Witte said: "Having to leave their families at night is the biggest obstacle to men taking night courses. Sometimes this has to go on three or four years. Everything seems to be tearing families apart these days."

For wives who do not wish to enroll for courses there is a Wives Auxiliary where they may gather at Loyola to sew, knit, or just keep each other company while their husbands attend classes.

College Guild Annual Tea On December 13th

Fort Wayne—The St. Francis College Guild Annual Christmas Tea will be held Sunday, December 13 at 2:00 p.m., in Trinity Hall on the campus. The party and the entertainment will be in the Marian theme.

An interesting program has been arranged by Mrs. James Hipskind assisted by Mrs. Herbert J. Krull and Mrs. Jean M. Klingenberger. Mrs. J. W. Adang and Mrs. John Seculoff will be in charge of decorations. Mrs. Agatha Ward is chairman of the refreshment committee.

The mothers of the students at St. Francis college are especially urged to attend.

Christmas Observance Set By Cathedral Group

Fort Wayne—The annual Christmas observance of the Cathedral Rosary Sodality will begin with Corporate Communion at the 8:00 a.m. Mass, Sunday, December 6. The program continues in the afternoon through the regular business meeting at 3:30 p.m. in the Cathedral gym and will be followed by the Christmas exchange, entertainment and refreshments. Each member is asked to bring a can of fruit or vegetables and an exchange gift valued at fifty cents.

Tenth Anniversary

Whiting — The Rev. Edward C. Homco, C.PP.S., St. John's Church, here, will celebrate the tenth anniversary of his ordination on Saturday, December 5. A former chaplain of the Whiting Knights of Columbus council, Father Homco has spent nine of his 10 years in the priesthood at St. John's.

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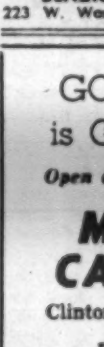
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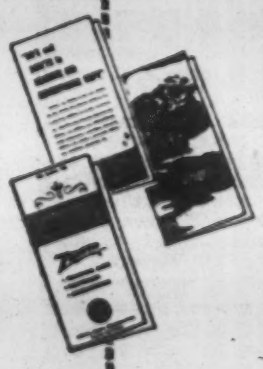

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RIGHT or WRONG

Editors' views on current events and others' comments

Look At It Rationally

SINCE Protestantism was accused, over a period of many years, of being something only negative; representing a "protest," and of having very little of a positive character, much is now being written to point out that Protestantism has a positive as well as a negative side; that positively it stands for Primitive Christianity, which, it is said, stood for personal salvation, without the intermediary of popes or bishops or priests or sacraments; that its rule is "The Bible and the Bible only."

Now, of course, these claims are just not true. Primitive Christianity, in the first place, had no Bible, for the reason that no one knew what the New Testament was until nearly the end of the fourth century, when the Catholic Church compiled the Canon, declaring it to be genuine and inspired. In other words, it was the Catholic Church which declared that the Bible was written by those to whom the various books are credited; and that they wrote under the guidance of the Holy Spirit. But before the Canon of the New Testament was determined, the golden era of the Christian Church prevailed, the era of hundreds of thousands, if not millions, of martyrs.

Primitive Christianity had the Mass, as any visitor to the Catacombs under the city of Rome can determine for himself. Primitive Christianity had all the Sacraments of the Catholic Church today, as can be determined by examining the Coptic Church of Egypt, which goes back to the fifth century, and by examining the Greek and other Oriental Schismatic religions. They have, and have had from the first centuries, the Mass and all seven Sacraments in use in the Catholic Church today.

The Diary of the Catholic Church shows that these were accepted uninterruptedly until the "Reformers" abolished them only because without apostolic succession they were not authorized to supply them.

The Primitive Christians recited the Apostles' Creed, in which they professed belief in the "holy Catholic Church," in the "Communion of Saints," and in the "forgiveness of sins." Catholics believe the same about these things now.

When there was only one Christian Church and that the "Primitive Church," there was held the Council of Nice, in Asia Minor, in which the Nicene Creed was drafted. The Catholic Church still uses that Creed and, in keeping with the practice of the Primitive Christians, professes belief in "One, Holy, Catholic and Apostolic Church," along with the many other doctrines emphasized in that Creed. The Lutherans and Anglicans use the Nicene Creed, but borrowed it from the Catholic Church which drafted it.

Practically all the first Protestant churches officially accepted the first seven General Councils of the Church held in Nice, Constantinople, Ephesus, Chalcedon, two others at Constantinople and another at Nice. But the acts of these Councils, published and preserved through the centuries, can be found in libraries today, and they all emphasize the primacy of the Pope, the need of Apostolic succession, and, therefore, of Bishops and of priests who consecrate at the altar, and, as God's agents, forgive sin in His name.

They all believed in a visible Church, presided over by a visible head. They considered it, as Christ considered it, as His supernatural Kingdom in this world, designed to embrace the people of all nations as its citizens. They were to be instructed in the teachings of Christ, to be guided by the Holy Spirit, Who was the very soul of this Kingdom, and to be sanctified by the Sacraments administered through this Kingdom.

That is the true picture of the Primitive Church, the picture depicted by every historian of note, and cannot be obliterated by mere claims which are without either biblical or historical foundation.

Some time ago the President of the Baptist World Alliance, Dr. C. Oscar Johnson, of St. Louis, speaking at Dallas, Texas, spoke on the "Fruits of Bible Teaching." He represented these to be threefold: (1) personal salvation which comes from the teachings of the Bible; (2) Kingdom advance by the people who are saved, and (3) church development.

Now we have already remarked that the Primitive Christians had no Bible to read except the Old Testament, and not one out of 10,000 could have had that, because it was a manuscript Bible written on costly velum or parchment.

Primitive Christians did not believe they were "saved" while they still lived in this world. They believed in and loved their Savior more than modern Christians do. They were ready at any time to die for Him, but with St. Paul, knew that as long as they were human beings, they had free will and could violate the laws of God and, therefore, could be lost. Church development took place only during the 15 centuries when there was only one religion.

The story of Protestantism has not been "church development," but rather "church division" to the degree that most people today are confused and have come to the conclusion that "the church does not matter"; that one can be saved without any contacts with the Church.

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PUBLISHED WEEKLY BY OUR SUNDAY VISITOR, INC., HUNTINGTON, INDIANA

NATIONAL EDITION

Publishing Editor: Most Rev. John F. Noll, S.T.D., LL.D.
Managing Editor: Francis A. Fink
Associate Editors: Rev. Richard Ginder, Rev. James Conroy, Paul Mundelein, Gerard Mahler and Richard Schaller
Sports Editor: Charles Callahan

Entered as second class matter May 3, 1912, at the Post Office in Huntington Indiana, U. S. A., under the act of March 3, 1879.
Entered at the Post Office in Huntington, Indiana, U. S. A., at the rate of postage provided for in Section 1103 of the United States Postal Act of October 3, 1917, and of February 28, 1925.

Special diocesan editions of OUR SUNDAY VISITOR are the official publications of the Archdiocese of Omaha, Nebraska, and the Diocese of Fort Wayne, Indiana, and Lafayette-in-Indiana; Rockford, Illinois, and Springfield-in-Illinois; Winona, Minnesota; Marquette, Michigan; Ogdensburg, New York; Burlington, Vermont; Covington, Kentucky; Sioux City, Iowa, and Charleston, South Carolina.

SUBSCRIPTION RATES

Domestic in advance, Regular Edition, one year, $2.50, three years, $6.00; Rts. $30.00. One year Month End (12 issues), 60 cents; three subscriptions, $1.50.

Weekly Chat

Continued from page 1

our Mother, Mary, confident of finding in your most loving heart appeasement of our ardent desires, and a safe harbor from the tempests which beset us on every side.

"Though degraded by our faults and overwhelmed by infinite misery, we admire and praise the peerless richness of sublime gifts with which God has filled you, above every other mere creature, from the first moment of your Conception until the day on which, after your Assumption into heaven, He crowned you Queen of the Universe.

"O crystal Fountain of faith, bathe our minds with the eternal truths! O fragrant Lily of all holiness, captivate our hearts with your heavenly perfume! O Conqueress of evil and earth, inspire in us a deep horror of sin which makes the soul detestable to God and a slave of hell!

"O well-beloved of God, hear the ardent cry which rises up from every heart in this year dedicated to you. Bend tenderly over our aching wounds. Convert the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, quench hatreds, sweeten harshness, safeguard the flower of purity in youth, protect the holy Church, make all men feel the attraction of Christian goodness. In your name, resounding harmoniously in heaven, may they recognize that they are brothers, and that the nations are members of one family, upon which may there shine forth the sun of a universal and sincere peace.

"Receive, O Most Sweet Mother, our humble supplications, and above all obtain for us that, one day, happy with you, we may repeat before your throne that hymn which today is sung on earth around your altars: You are all beautiful, O Mary! You are the glory, you are the joy, you are the honor of our people! Amen."

Special Indulgences

The special plenary indulgences which may be gained on the Feasts of the Immaculate Conception on December 8 in 1953 and 1954—the opening and closing days of the Marian Year—and on certain other feast days of the Year, are "toties quoties."

This means that a plenary indulgence may be gained on these days as often as a Catholic, who has already confessed and received Holy Communion, visits a church and prays for the Pope's intentions.

According to the terms of the indulgence, the church must be one built in honor of the Blessed Virgin. In mission areas, it suffices to visit a chapel dedicated to the Mother of God.

Besides the Feast of the Immaculate Conception, the other days on which the special Marian Year plenary indulgences may be gained "toties quoties" are the Feast of the Purification of the Blessed Virgin on February 2, the Feast of the Annunciation on March 25, the Feast of the Assumption on August 15, Mary's Nativity, September 8, and the Feast of the Seven Sorrows of the Blessed Virgin on September 15.

GOD LOVE YOU

Most Reverend Fulton J. Sheen

COMMUNISM is successful in winning many to its cruel tyranny because it has stolen the greatest possession of Christianity. Communism has stolen the Cross! While we were sleeping, Marx, the nineteenth century Judas, took not a purse, but the world's symbol of sacrifice. The result is that modern Christianity preaches a Christ without a Cross, a Jesus who is not a Saviour, and a Teacher who is not a Redeemer.

In the meantime, Communism takes the Cross without the Christ, and in the name of Satan bids men deny themselves to establish the Kingdom of anti-God on the earth. The 87 Communist members of the French Parliament inspired by this Christless cross turn over their salary to the Communist Party; some rich men in America sacrifice vast sums to spread the anti-religion of Communism; the young fanatics in China promise not to wear shoes and never to work less than 18 hours a day to crush the "evils" of religion, democracy and freedom of the spirit.

The Christ without the Cross is anti-Christ; the Cross without Christ is sacrifice for the sake not of love but hate! Until we unite both the Cross and Christ in our lives, we will never conquer Communism. Were we not called "to be comfortable to His Death" and to "the fellowship of His Sufferings"? Where are our sacrifices? Where is our Cross? "Without the shedding of blood there is no remission of sins."

Begin to deny yourself a little luxury to save souls. Break your bad habits by sending the amount spent on them to The Society for the Propagation of the Faith. Send your old gold, or first increase in salary or do without—help lepers. We send all your sacrifices to the Holy Father to save souls.

GOD LOVE YOU to the following: to B. W. "This $5 is in thanksgiving to St. Anthony and for the conversion of a dear friend of mine." . . . to A. E. "Enclosed is $95.30 which came to me wholly unexpectedly as a dividend on my World War I veteran's insurance policy." . . . to M. M. R. "This $5 is part of some money I earned doing extra work after caring for my family." . . . to Mrs. S. B. "This $10 represents part of the money we saved by buying second hand furniture and remodeling it. Besides enjoying the work, we can help the poor people who are spiritually handicapped." . . . to L. M. M. "This $2 is my 'popcycle' money. I hope to get better grades in school." . . . to C. J. O. for $5. "I am in the hope that the Lord will strengthen my faith and give me the grace to lead a more holy life." . . . to Mrs. S. B. "This $3 was given for my birthday but I give it to the Missions to help bring some poor soul to the Saviour because I know what it means to find Him as I did recently when I became a Catholic." . . . to F. W. "I am 82 years old and receive social security and a small pension but I can spare this $10 for the Missions." . . . to Mrs. M. K. for $5. "I did without my telephone so I could give a little to the Missions." . . . to the boys in the Dust Bowl for $212. "This was collected in the Dust Bowl with a 2½ gallon whiskey jug. All the boys put their pennies and nickels in hoping to bring souls in the missions a better way of life."

Pray for the 1,100,000,000 pagans on a World Mission Rosary which will be sent at your request and a $2 offering to the Missions.

Next week we will tell you of an ideal Christmas gift.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

She's Our Patroness, But

Will Our Lady Win Our Land?

ANTHONY J. WILHELM, C.S.P.

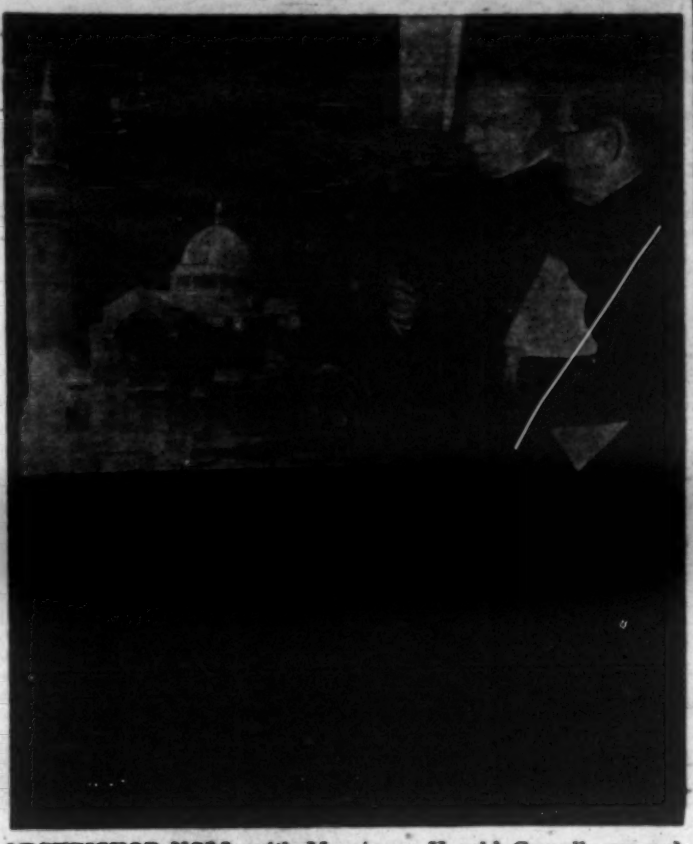
SOMETIME ago, a prominent radio executive, after seeing Warner Brothers' "The Miracle of Fatima," asked pointedly, "Why hasn't something like Fatima happened here? There are 100,000,000 people in the United States with scarcely any religion whatever—isn't our Lady interested in bringing us Americans to Christ?" Often we hear questions like these.

Is our Lady interested in America?

Let us turn back the pages of our history to 1362 A. D. In that year, thirty Norsemen, journeying through what is now Minnesota, returned to camp one day to find ten of their number slaughtered by savages. One of them inscribed the incident on a small slab of rock. Over five hundred years later, in 1898, the rock was discovered on a Minnesota farm.

The inscription ends with the supplication: "AVM, save us from evil." Authorities agree that the letters "AVM" can only mean, "Ave Maria," or "Ave, Virgo Maria." Here, in the confident prayer of our earliest explorers, was to lead his men in thankful procession to the nearest shrine of our Lady. America's discoverer was recognizing America's Mother.

Then, as explorers traversed our land, Mary's guiding hand becomes more evident. The earliest white settlement in North America, Saint Augustine, was solemnly founded on the Feast of the Nativity of Mary, September 8, 1565. From here radiated the devotion that culminated in all of Spanish



ARCHBISHOP NOLL with Monsignor Harold Carroll, general secretary of the N.C.W.C., view the architect's sketch of the National Shrine of the Immaculate Conception as it will appear when completed.

is the first known trace of Mary's interest in America.

Every schoolchild knows that Columbus personally named his flagship, "Santa Maria de la Concepcione." From the beginning of the voyage of 1492 he ordered that the "Ave, Maris Stella" (Hail, Star of the Sea) be sung daily to seek our Lady's protection. Despite trouble upon trouble culminating in near-mutiny, the journey proceeded, and on October 12th land was sighted.

A grateful Columbus named the archipelago east of Cuba, "Sea of Our Lady," and called the largest island, "Holy Mary of the Immaculate Conception." His first act on his return to Palos in Portugal America being placed under our Lady's protection.

Spanish missionaries travelled by the side of their Blessed Mother through the vast regions of the Southwest. The names of many rivers, mountains, valleys and towns still give evidence of the devotion to Mary that inspired these early Franciscans and Dominicans. Coronado named the Rio Grande, "Our Lady's River." DeSoto found he could influence the warlike natives only by prayer to Our Lady; in his will is a grateful request that a chapel be built to our Lady of the Conception. Father Jacques Marquette, one of America's bravest and most beloved missionaries, had an intense devotion to the Immaculate Conception—and so it was only natural that when he was exploring the continent's mightiest river he should name it, "The River of the Immaculate Conception." Today we know it as the Mississippi. The intrepid Father DeSmet placed his many journies under Mary's protection, and in his writings she appears constantly as his close companion.

A group of persecuted English Catholics, saved from shipwreck by our Lady's intercession, named their new American settlement "Maryland," and immediately built a chapel in her honor. From this most democratic of the English colonies in America, the Church spread throughout the colonies. Here too the first seminary in America was founded and named St. Mary's.

Our country's first Bishop, John Carroll, stirred his people to devotion to Mary and placed his diocese under her protection—a diocese of almost 1,000,000 square miles, the whole of what was then the United States.

In January of 1815, New Orleans lay exposed to imminent British attack. If the city fell, the vast Louisiana Territory would likely have been seized and held by the British. America's westward expansion would be choked in its infancy. Against a British force of 20,000 trained men in fifty ships carrying a thousand guns, General Andrew Jackson had 6,000 poorly trained militiamen, some with no arms at all. While the terrified populace filled the city's churches, the Ursuline Sisters promised

Continued on page 11

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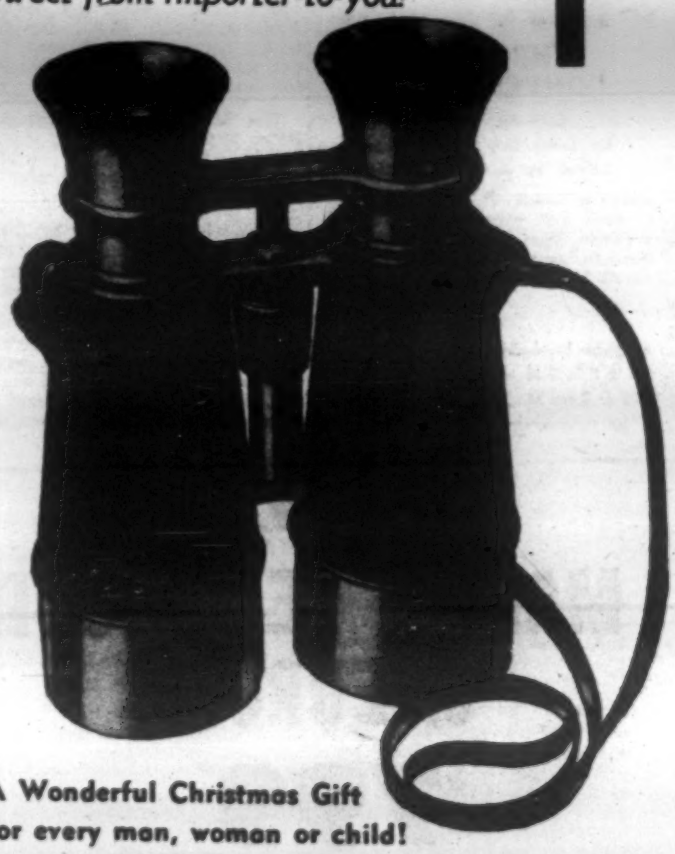

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Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION

DALE FRANCIS

WHEN the Bishops in their annual statement spoke of the "deification of the flesh" there was little doubt that the entertainment world was sitting right in the path of the pointing finger.

Motion pictures, radio and television are all valid forms of entertainment and valid art forms as well. But all too often their potentialities are corrupted by men who care little about the art form and less about morality.

But it is the ordinary person who shares the blame. It is true that Hollywood producers will ignore real talent and elevate to stardom an ordinary talent like Marilyn Monroe simply because she has a body that press agents have deified.

But the truth is the press agents and the producers are able to deify the body of a Monroe, Russell or Turner simply because the general public accepts the deification.

That's not us, of course, you say, that's those vulgar neighbors across the street. Well, chances are you've passively cooperated anyhow. It is possible you've gone to see a film starring one of these little talented but highly publicized young women. If you've not done that then chances are even better that you didn't bother to see the film made by a producer who had the courage to see if the public could do without big star ballyhoo.

Dale Francis

Radio and television suffer from the same faults. A recent survey revealed that TV programs are appreciably better from a standpoint of morality but the truth is that radio and TV both make their obeisance before the great god of flesh whenever they get a chance.

The Bishops said of this deification of the flesh, "This cult bids fair to corrode our national sense of decency."

They are right—but the cult can be stopped if we show by our attendance at motion pictures and our listening pattern at home for TV and radio that we demand quality entertainment with good, solid morality.

First report from a theater manager on "Flight Nurse." He says his business was about 30% above average and that he'd had only good reports from those who had seen it. This is the film we're boosting. It's just a nice family picture—not a great film by any means—but we're hoping that our boosting of it will do enough for it businesswise to make Hollywood's producers realize the Catholic audience can support a film. Next week I'll report to you on the first two films that this column is suggesting that Hollywood make.

Last week I talked to you about a new movie, "Hot Blood." I think I made myself clear on it but just to make sure let me say that I did not recommend it for entertainment nor did I recommend it in any way for the general audience. It is absolutely not suitable for children. But I did say that it was powerfully made, the acting unusually good, and that the serious student of motion pictures could see it with profit. I just wanted to make this clear because the Legion of Decency rates it objectionable in part because of the brutality, insufficient moral justification and immodest dress. It definitely isn't a film for entertainment but the fact that it isn't doesn't change the fact that Marlon Brando turns in an outstanding performance. Don't bother seeing this unless you've got an excellent reason—as I said last week, it is about as entertaining as a poke in the stomach but it's a good example of craftmanship.

JENNIFER (Allied) This is the craziest, mixed up movie of the year. Ida Lupino takes a job in a deserted mansion. Her successor has disappeared. Ida goes searching for clues about that disappearance. Howard Duff tries to stop her. There are dozens of clues that mislead you and the ending is completely perplexing. This *adult* film is sometimes tensely effective, but its lack of integrity as a mystery forces me to recommend it to no one.

MAN IN HIDING (United Artists) It is the picture that should go in hiding. It not only is *objectionable* in some of its suppositions but it is boring as well. Paul Henreid won't thank me for mentioning he is in it.

DONOVAN'S BRAIN (United Artists) This was a TV drama a few months back, now it is a movie with Lew Ayres as the star. *Unobjectionable for adults*, it is nevertheless unbelievable. Ayres is a doctor who steals the brain of a financial genius who has been killed in an airplane crash. He keeps the brain alive, the brain grows, eventually through telepathy the brain starts taking over the doctor's consciousness. If you can believe this possible then you may enjoy this film.

FORBIDDEN (Universal) Tropical Macao is the setting for this drama which stars Tony Curtis and Joanne Dru. There is little to recommend it as entertainment and despite the fact that Miss Dru has an exceptionally large wardrobe in the film, none of it covers her very well.

WAR ARROW (Universal) You already know the story—the cavalry, Indians, a beautiful girl at the army post, the handsome officer who is distrusted by the colonel. Jeff Chandler and Maureen O'Hara are the leads and this is as good as the average big western.

MONEY FROM HOME (Paramount) Once when I was a young fellow covering an important political event, an old time reporter saw all the seats were filled, scooted over and let me share his seat and desk. His name was Damon Runyon and his kindness made me even more of a Runyon fan. This is based on one of his stories and those amazing characters who peopled his stories are in this picture. So are Dean Martin and Jerry Lewis, who—as I've confessed before—fail to make me laugh. If you like them then you'll find this *family* picture amusing.

BORDER RIVER (Universal) Joel McCrea looks like the sort of a fellow who is at home with horses when he's off-duty. This is just another western, neither better nor worse than the rest of the major technicolor westerns. There is a Hollywood trend toward westerns and you might as well grin and bear it.

THE DIAMOND QUEEN (Warner Brothers) This *adult film* is the story of how the Hope Diamond was discovered. Fernando Lamas is a diamond merchant. Gilbert Roland is a soldier who accompanies Fernando through the jungles. They go through the jungle, escape crocodile jaws, slithering snakes, snarling tigers and meet a jungle princess. About this time the script requires Roland to say, "This is ridiculous." I agreed and left.

CRAZY LEGS (Republic) This is by far the best of 13 pictures reviewed this week. It is the story of Elroy "Crazylegs" Hirsch, a football player. The lead role is played by Hirsch himself and he is excellent. The football scenes, all of them newsreel clips, are exciting, the production is excellent. This is a *family* picture I can recommend to anyone who likes football and it won't be boring to those who don't particularly care for the sport.

THE FAKE (United Artists) The greatest distinction this *family* mystery offers is the fact that it was filmed in an art gallery. This provides an echo so that this is the only film currently on the market that you can hear twice while seeing once. Dennis O'Keefe is the American detective in Britain to hunt down a thief who steals nothing but the works of Leonardo da Vinci—a clear evidence of how over-specialization has struck even the art of crime.

JACK SLADE (Allied Artists) This is a western that I recommend for no one. Here brutality is emphasized. There are 22 killings in this film. Mark Stevens is an excellent actor but he can't overcome a script that is *objectionably* over brutal.

MY HEART GOES CRAZY (United Artists) Sid Field is a funny man but in this British import he gets no opportunity to prove it. There are a few pleasant musical numbers and this *family* film moves at a leisurely pace, but it isn't worth while.

WAR OF THE WORLDS (Paramount) If the men from Mars look the way this film portrays them then they can stay at home. The Legion of Decency says this is a *family* film but you might as well be warned that your kids may have nightmares after seeing it. I'm a sucker for inter-planetary stuff and if you are, too, then you would probably enjoy it.

Taper Set Aflame

Every ordained priest is a taper set aflame with Christ's own fire through the Sacrament of Orders. And all through the ages that flame has been kept alight in the priesthood—in persecution, in strife, in darkness. So this priesthood rolls through the centuries like a great human tide—a historic and unquenchable voice.—Rev. Eugene Burke, C.S.P.

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Monsignor McMahon also visited Dumour, a village on the coast of Lebanon. While he was with the refugees there four years ago he started a school for the children in an ancient building. This also was their chapel. The homeless flock has grown since. The priest begs for help to put up a small chapel costing $1,000. Won't you send a mite to Jesus for Christmas for His humble home among His own poor. The altar costs $75; sacred image, $30; linens, $15.

HAIL, MARY IMMACULATE

Have you thought of sending a present to the Immaculate Heart of Mary for Her great feast this week, Dec. 8. None would be more cherished by Her than a gift to help build Her new FATIMA SHRINE in JORDON. Your mite will help. $10 buys a block.

Our pitiful plea for the homeless victims of the recent earthquake on the islands off Greece met with little response. Have you a mite for these miserable Catholic brothers. We need $2,000 to rebuild their chapel. We must buy food and medicine, too.

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There is a much easier way than fighting the crowds. Send our GIFT CARD. It will tell friend or loved one, priest or nun that you have arranged for a missionary to offer Mass at Christmas time for them, or that you gave in their name a gift to a mission chapel: such as, Mass bell, $5; missal, $25; vestment, $50; Altar stone, $10; chalice, $40; altar, $75. We'll gladly send it direct and will enclose a souvenir of pressed FLOWERS FROM THE HOLY LAND.

Perhaps, for MARY'S FEAST you'd like to help another Mary. We have SISTER MARY EMMA who begs for help for her two years of training ($100 yearly) with the Sisters of the Sacred Hearts of Jesus and Mary in Lebanon. She and her poor parents will bless you every day. You'll share in her missionary labors.

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Yes, if Jesus is anywhere on Christmas Day He will be with the thirty tots at the Tubercular Hospital at Gaza, which Monsignor McMahon visited a few weeks ago. The pathetic sight touched him deeply. He pleads for help to rush a few dollars in time for the priest to buy a few toys and picture books for Christmas.

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NATIONAL SHRINE OF THE INFANT JESUS OF PRAGUE

Prague, Oklahoma

The Doctrine Of The Immaculate Conception

This discussion deals with article on page one. Please be sure to read it carefully.

JOHN: What does the Church mean by the Immaculate Conception of Mary?

MARY: Is there any support for such teaching in the Bible?

CHARLES: Has the Immaculate Conception been a doctrine of the Catholic Church from the time of the Apostles?

ANN: But why was it not promulgated?

Questions For The Class

When was it promulgated?

CLASS: Just 99 years ago, on December 8, 1854.

Will the Church observe the centenary of this feast?

CLASS: Yes. The year, beginning December 8, 1953 to the same date in 1954, has been declared a "Marian" Year, which means it is devoted to Mary Immaculate.

Will it be widely observed in our country?

CLASS: Yes. Probably more than in any other outside of Italy, because Mary is not only the Patroness of the United States, but the Bishops of this nation will begin the superstructure of a National Shrine to be dedicated to her.

Where will this National Shrine be located?

CLASS: On the Catholic University campus in Washington, D. C. There has been for more than 30 years a large and very beautiful basement church over which this superstructure will be erected.

Will Catholics be called on to have a part in the erection of this Basilica?

CLASS: Yes. In practically all dioceses of the United States a big collection will be gathered on the Sunday preceding the feast of the Immaculate Conception, today, December 6. Every Catholic should regard it as a privilege to contribute.

Why do Protestants not accept the doctrine of Mary's Immaculate Conception?

CLASS: We would know no reason other than their prejudices, because they all claim to have great esteem for Christ as their Savior. But our Savior from sin could not have a mother who was under the dominion of sin.

Do Protestants believe in Original Sin?

CLASS: A survey taken some years ago disclosed that most ministers have no conviction on this matter.

Then they must believe in the Immaculate Conception of everybody?

CLASS: That would be true. If they can believe that every one was created immaculate, they cannot reasonably object to the teaching that Jesus, our Redeemer, had a mother who was immaculately conceived.

Immaculate Conception

Continued from page 1

as His Mother?

But it may be asked whether Mary as a descendant of Adam did not need redemption as all other descendants needed it. The teaching of the Church is that Mary did need redemption, but that the merits of Christ were applied to her at the moment her soul was created, just as the same merits are applied to me and to you through the Sacrament of Baptism.

Every reflecting person knows that God could easily have done that for Mary; and every Christian-minded person must believe that He did do it even for His own sake and for the sake of His divine Son. Christ came to redeem the world from sin. Would He not infuse divine grace into Mary's soul at the time of her creation in order that she might be a "perfect creature," a worthy mother of a God?

Not A New Doctrine

(2) Now with regard to the other objection to the doctrine of the Immaculate Conception, namely, that it was not declared a dogma of faith until a century ago—this objection has no merit. The Church does not define and promulgate a doctrine at a time when all Christians believe it, and all Christians from the time of Christ until the Reformation did regard Mary as an immaculate creature. When it was disputed by modern infidels and even churchmen then it became prudent to define the doctrine and to point out that it had always been believed.

The promulgation of a doctrine is not the invention of a doctrine.

Nothing but prejudice could account for any objection to the doctrine of the Immaculate Conception, because most modern churchmen do not even believe in the transmission of Original Sin and the necessity of Baptism. That attiude, analyzed, means that they believe in the immaculate conception of every person. If they can believe that why cannot they believe that the mother of Jesus, Who came to take away mankind's sin, was conceived immaculately?

On December 8, 1954 the Catholic world will observe the centenary of the promulgation of the Doctrine under consideration, and here in the United States on December 6, Catholics will be asked to contribute $8,000,000 to complete the fund needed to erect a beautiful superstructure over the present Crypt, or basement church, located on the campus of the Catholic University of America, in Washington, D. C. It will be a National Shrine to Mary Immaculate, patroness of our nation since the year 1847.

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By VIRGINIA BECK SMITH

Books are best for Christmas gifts. To aid our readers in the selection of worthwhile Catholic books we are presenting a list of those books received and reviewed by Our Sunday Visitor within the past year. Among these many excellent volumes we hope you will find the right book for every person on your Christmas list who will appreciate a gift that will inspire or inform or entertain during the pleasurable days of reading the book and for the years ahead as a treasured edition in his or her library.

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Roman Collar Detective by Grace and Harold Johnson. $2.75. A juvenile (but adults like it too) about a young priest who turns detective to help clear his elder brother, a Korean veteran, who has been charged with murder.

Paul the Apostle by Giuseppe Ricciotti. Trans. by Alba Zizzamia. $6.50. A three-dimensional picture of St. Paul showing him as a man, writer and saint, by the international Biblical authority.

The Case of Cardinal Aloysius Stepinac by Richard Pattee. $5.50. A widely acclaimed defense and vindication of the Yugoslav primate. Now in its second printing.

Sermons on the Liturgy for Sundays and Feast Days by Pius Parsch, O.S.A. The outstanding German liturgist here offers the essence and plans of sermons on the liturgy. Particularly helpful for parish priests.

Perfection Is For You by Thomas J. Higgins, S.J. $5.00. A selection of ideas from the author's many conferences for religious to aid reader in his quest for perfection.

And Spare Me Not in the Making by Sister Catherine Frederic, O.S.F. $2.50. A novice's diary showing the work, doubts, sorrow and joys of a nun's life from the time of her entrance in the convent to her teaching days.

Dear Sister by Catherine de Hueck Doherty. $2.00. A series of letters to nuns in which the author urges Sisters to inspire more zeal in youth hungry for ideals and eager for sacrifice.

A New Way of the Cross, contemplated by Father Raymond, O.C.S.O. $3.75. The noted Trappist author has written moving contemplation on drawings by John Andrews which reveal only the hands and feet of the suffering Christ.

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The Mark by Rev. William L. Doty. $3.00. A convincing story of life in a Catholic high school as seen by a young priest who dislikes teaching.

Channels of Devotion by Joseph Husslein. $4. A treatment of eight devotions by which we come to know and love God's goodness.

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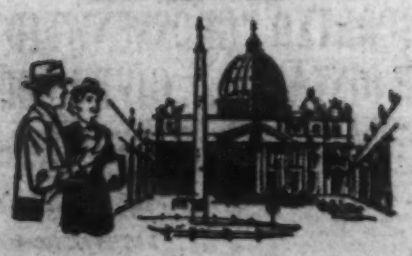

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A Little I Kept by Eileen, Viscountess Gormanston. $2.50. Autobiographical sketches giving pleasant informal glimpses of aristocratic life in England before and after the war.

The Theology of the Spiritual Life by Joseph de Guibert, S.J. A balanced and simple account of the relationship between ascetical and mystical theology.

The First Catholics: The Acts of the Apostles for Children by Marigold Hunt. $2.75. A re-telling of Acts for children from 8 to 12 by the author of A Life of Our Lord for Children and St. Patrick's Summer.

Only Son by Walter Farrell, O.P. $3.50. Father Farrell all but completed this life of Christ before he died. It is rounded out with a bridging note by F. J. Sheed and two chapters from A Companion to the Summa.

Conflict and Light, edited by Bruno de Jesus-Marie, O.C.D. Trans. by Pamela Carswell and Cecily Hastings. $2.75. Thirteen essays exploring that delicate area in spiritual life where priests and psychiatrists can work together.

The Seven Swords by Gerald Vann. $3.00. A book on suffering as viewed through the Sorrows of Mary with the emphasis on hope and joy.

A Man Approved by Leo Trese. $2.25. A candid examination of conscience by the noted priest-author—to priests about the privileges, duties and proper fulfillment of their priesthood.

Be Not Solicitous, edited by Maisie Ward. $3.00. Personal experiences of a group of young Catholics whose stories prove "God's Providence in relation to Catholic families who put their trust in Him."

Fides Publishers

21 West Superior, Chicago 10, Ill.

We and the Holy Spirit by Leonce de Grandmaison. $3.75. First volume of the spiritual conferences of Father Grandmaison, dealing with docility to God, prayer as the source of apostolic life, and other phases of the lay apostolate.

Saint Paul by Daniel-Rops. Trans. by Jex Martin. $2.75. A popular biography of St. Paul showing the many sides of his genius, his particular role in the Church, and the background of the Pauline Epistles.

McMullen Books, Inc.

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They Heard His Voice, compiled by Bruno Schafer, O.F.M. $3.00. Personally written stories of the conversions of 19 men and women representing many nationalities. Translated from German by Berchmanns Bittle, O.F.M. Cap.

Life of the Little Flower by Msgr. August Laveille. $4.00. Release of a biography written over 25 years ago but still one of the best on St. Therese of Lisieux.

The Table of the King by Katherine Burton. $3.00. Life of Emmelie Tavernier Gamelin, foundress of the Sisters of Charity of Providence.

Woman of Decision by Sister Blanche Marie McEniry. $3.50. Life of Mother Mary Xavier Mehegan, Irish immigrant girl who became foundress of the Sisters of Charity at St. Elizabeth, Convent, N.J.

St. Anthony Guild Press

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Parents, Children and the Facts of Life by Henry V. Sattler, C.Ss.R. $3.00. A particularly helpful book for parents on the sex education of children, laying down the principles on what to tell children and when.

Our Lady of Springtime by Sister Mary Jean Dorcy, O.P. $1.25. A little gift book with lovely example of the Dominican nun's art of silhouette cutting, accompanied by tender verses on the Blessed Mother.

Newman Press

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Principles of Medical Ethics by Rev. John P. Kenny, O.P. $3.25. A detailed handbook of moral theology for doctors, nurses and medical students.

Father Bede Jarrett, O.P. by Fathers Kenneth Wykeham-George, O.P. and Gervase Mathew, O.P. $3.25. Life of the great English Dominican. **St. Bernard of Clairvaux** by Watkin Williams. $7.50. Life of one of the most interesting personalities of Christendom.

Our Sunday Visitor

Huntington, Indiana

Paths To Christ, edited by Rev. John A. O'Brien, Our Sunday Visitor Press. $1.50. A book of convert stories featuring the conversion of the cab driver, barber, stenographer, clerk, beauty operator, nurse, bricklayer, housewife and the common man in general, edited by Father O'Brien, noted author and convert maker.

The Way To Emmaus, edited by Rev. John A. O'Brien. McGraw-Hill Book Co. $4.00. Plastic bound edition published by Our Sunday Visitor Press, $2.50. The personal stories of 21 noted ministers who became converts to Catholicity, edited by Father John O'Brien, with an introductory chapter, brief sketches of the contributor and concluding chapter written also by him.

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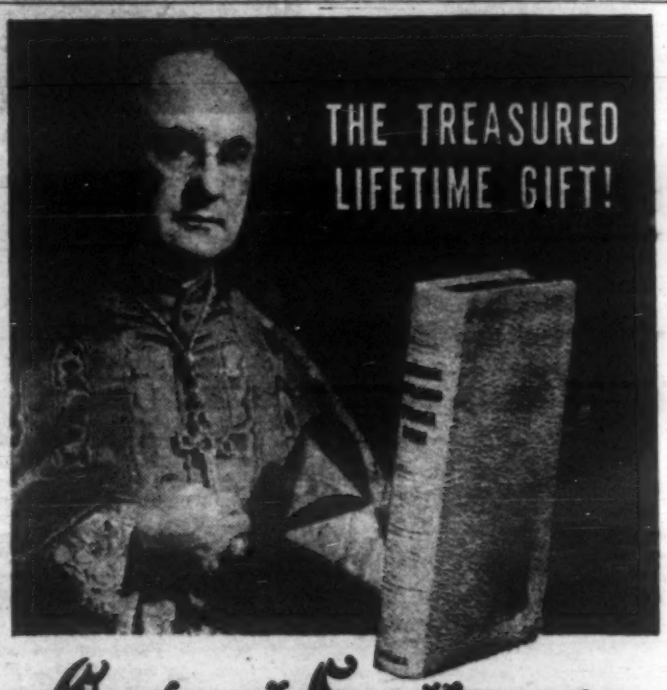

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ONE DAY ABOUT FOUR CAME A KNOCK ON THE DOOR SO WE RAN TO SEE WHO WAS THERE. IT WAS CONSTABLE MORSE AND SADIE, HIS HORSE. HE SAID, "HAVE YOU A MOMENT TO SPARE?"

"I STOPPED IN TO STATE THAT THE ROAD BY YOUR GATE IS COVERED WITH SHARP BROKEN GLASS. IF YOU PLEASE, SIR, TODAY, WILL YOU SWEEP IT AWAY? IT'S A DANGER TO ALL THOSE WHO PASS."

SAID PETER, "I DON'T SAY I WILL OR I WON'T IT'S NOT MY GLASS. I DON'T KNOW WHO THREW IT." BUT I SAID, "OF COURSE," TO CONSTABLE MORSE, AND TOLD HIM WE'D BE GLAD TO DO IT.

WHEN CONSTABLE MORSE RODE AWAY ON HIS HORSE I SAID, "PETER, YOU TREATED HIM BADLY. A VIRTUE THAT DWELLS INSIDE OF US TELLS US TO CARRY OUT GOOD ORDERS GLADLY."

"OBEDIENCE SHOWS US THE WAY THAT GOD KNOWS IS THE BEST WAY FOR MEN TO BE BROTHERS. OBEDIENCE STANDS UPON GOD'S FOURTH COMMAND, WHICH IS: 'HONOR THY FATHER AND MOTHER.'"

"GOD SHOWS US HIS WAYS AND FOR ALL OF OUR DAYS HE EXPECTS US TO KNOW THEM AND LIVE THEM. TO LIVE IN GOD'S WAY WE MUST GLADLY OBEY HIS ORDERS FROM ANY WHO GIVE THEM."

ROGER

NOW REMEMBER, I DON'T WANT ANY OF YOU THROWING ANY SNOWBALLS IN THE SCHOOLYARD DURING LUNCH HOUR.

YOU BETTER NOT, ROGER. YOU HEARD WHAT SISTER SAID.

OH, SHE WON'T MIND.

COME ON. LET'S HAVE A SNOWBALL FIGHT.

HEY, WHAT'S THE MATTER? DOESN'T ANYBODY WANT TO THROW SNOWBALLS?

SPLAT!

"MAKE THE PUNISHMENT FIT THE CRIME." I WARNED YOU, ROGER.

BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank

IN FACT, ON THE VERY NEXT DAY—

NEXT WEEK: UNTIL THE END OF TIME.

Father Conroy Talking

Parents Again!

IN connection with recent talks which I gave to The Catholic School Editors' Convention in Milwaukee and at the National Youth Conference in Boston, I made the statement that the one great need for youth today was "a return to the family circle."

After both talks I was questioned as to how this was to be accomplished. A good question, but due to lack of time I wasn't able to elaborate too much on the answer.

At first thought it would seem that this would be the sole responsibility of the parents. They must make the home so attractive, it is assumed, that their teen-aged children would rather be there than any place else. If parents would only take a real interest in their homes, the children would find it more fun to stay at home than to be gadding about on the streets looking for more fun—and excitement.

Well, all of that looks good on paper. But it is easy to shift the whole responsibility to the parents. And we do a lot of that today. When our youth programs do not work out, when we pick up the papers and read FBI reports that juvenile delinquency is increasing by leaps and bounds in spite of stepped-up youth programs, when we find the youngsters turning away from our best laid plans and getting into trouble anyway—then we blast the home! We get after the parents! We come out with—and this is the favorite now—"what we are up against is parental delinquency, not juvenile delinquency!"

All true enough, I suppose—as far as it goes. At least it's convenient to say these things at times. It gets some of us "off the hook" and puts the parents on the hook. It gives us a chance to blame some one else, to pass the buck.

Youth's Problem Too

As much as I enjoyed and gained profit from the National Youth Conference in Boston, I thought there was too much of a tendency to pass the blame around. Everyone admitted that there were alarming juvenile problems, some even thought that their programs had been ineffective all these years, but almost everyone blamed it on something else or someone else—and that usually turned out to be the parents! The same can be said of the Congressional investigations into juvenile delinquency now going on in Washington. Let's blame someone else—and let's blame the parents!

Now, I would be the first to admit that in most cases of juvenile waywardness you will find weak and deplorable family backgrounds. You will find parental delinquency. For instance, a survey which we have just made concerning the evil of "steady dating" shows clearly that almost half the parents either encourage it or are indifferent to it. No, I do not rule parental responsibility out of the picture.

But when it comes to blaming the parents and by that simple act, excusing all others from any responsibility, then I think it's time to call a halt. That kind of thing is getting us nowhere fast and if it keeps up affairs will get worse—not better.

So, if we are going to get the kids interested in returning to a more normal home life, let's not absolve the kids themselves from some responsibility in the matter. It would be a mistake, therefore, immediately to say that if youths are expected to spend more time at home, that it is entirely up to the parents to bring this phenomena about.

By no means! The young people have a definite responsibility in all of this. They are part of the home and they must have the good of the home at heart just as much as the parents do. Each can contribute something, each has a role to carry out.

A family is no stronger than its weakest link. But when weakness shows up in a family, when one or the other youngster gets off the beaten path, must we always pinpoint that weakness in the parental area?

I feel that the children can go a long way in promoting a real home and next week I'll be back with more on the subject.

In the meantime, why not make this the subject of some of the panel discussions you are always having—"We know that parents have responsibilities, but what can we do to make the home a better place in which to live?"

Youth . . . Organized

JACK FINK

THIS is the first of a series of articles for and about Catholic youth groups—**youth organized.** It is meant to cover every phase of the Catholic Youth Organization, the National Federation of Catholic College Students, the Newman Club, and other groups of organized Catholic youth.

The purpose of our articles is to encourage young people to organize into groups. We shall show the benefits that can accrue from them, and give suggestions for activities.

We shall write for the individual and not for the organization. No organization can exist purely for itself. It must exist for those in it or it will not last.

Just as an organization can't long exist except for those in it, this series cannot long continue without the assistance of those for whom it's written. I therefore want to ask group members throughout the country to send information about their group. I want to know what you're doing and how you're doing it. I also want to know what your problems are. Maybe I can help you or find another organization that will be able to.

What Is The Catholic Youth Organization?

The CYO is the Catholic Church's answer to youth's needs for new and expanded leisure time interests. It is organized on three levels: national, diocesan, and local.

On the national level the National Council of Catholic Youth (Diocesan Section) serves as a unifying agency. On the diocesan level the CYO office assists the local organization by acting as a servicing and programming agency. The local level is the basic unit of the CYO.

The CYO is national in scope, diocesan in authority, and local in function.

The local level can be parish-wide, city-wide, district or deanery-wide depending upon the wishes of the Bishop and the practical problems of size of parishes or number of youth.

College Groups

What the CYO is to parish life, the National Federation of Catholic College Students and the National Newman Club are to college life. The NFCCS is a federation of almost 200 Catholic colleges. It is organized into geographical regions and commissions. The commissions concern themselves with almost every phase of campus life.

Newman Clubs are the Catholic centers of secular college campuses. They serve as a sort of fraternity at some colleges, while at others they merely provide a social and spiritual outlet for the Catholic students attending the secular college.

Next week I'll discuss a few of the advantages of belonging to the CYO.

Will Our Lady . . . ?

Continued from page 5

Our Lady of Prompt Succor that if the Americans won a Solemn High Mass would be offered in her honor every year on January 8th. In twenty-five minutes the battle was over. Crippled by tremendous casualties, the British were forced to withdraw——America could now expand to the Pacific. Shortly after the battle Jackson visited the Ursulines to acknowledge that his victory was due to God's help. And every year on January 8th, our Lady's Mass is celebrated in New Orleans.

Mary's motherhood of our country received official recognition when, in 1846, the twenty-three American Bishops at the Council of Baltimore placed the United States under the protection of Our Lady of the Immaculate Conception.

Then, at the very time in which our country seemed to be rending itself apart in Civil War, Rev. Xavier Donald MacLeod, a converted Protestant minister, published a book extolling the devotion to our Lady in North America. He concluded: ". . . there never has been a country in which reverent love and earnest, heartfelt, devotion for the Blessed Mother of God was more deeply rooted, more ardently cherished, or more fervently and fruitfully practiced, than in North America. It is unobtrusive, but it is real." Undoubtedly there were many to comment in 1862 that, for all its devotion to the Mother of God, the American republic was doomed. Who would have said then that our Lady's land would someday emerge as the foremost of world powers, the champion of the Christian Western World?

But what of today? This story is still in the making, but the pattern of loving union between our land and our Lady becomes clearer day by day. The amazing spread of the Legion of Mary, of Sodality and Reparation Societies—these clearly show Mary's guiding hand. And who does not know of the successes of Father Peyton, our country's modern apostle of Mary? In Washington, D.C., for instance, 30,000 people were expected at the 1951 Rosary Rally. In spite of threatening weather, 70,000 attended.

We constantly hear of non-Catholics joining in Block Rosaries and Family Rosaries. Last year, for example, 1,000 non-Catholics in a New Orleans parish joined in pledging daily recitation of the Family Rosary.

Our country was the first of the world's great nations to embrace the message of Fatima. Still fresh in our memory is the triumphant journey of the Pilgrim Virgin through the United States, particularly the awe and respect of non-Catholics in some of the communities where public processions were held.

As history sweeps our country toward the flood-tide of crisis, we are striving to complete our National Shrine to our Mother. It is no coincidence that at this very moment of America's greatest trial, we are raising our country's greatest monument to Mary. It will be a mangnificent "Thank you" to our Mother for her past protection. It will show all the world that we are serenely confident of our future under Mary. Surely every American will want to contribute to his utmost. But most of all, we will pray that we may be able to build her a fitting Shrine, in Washington—and in our hearts.

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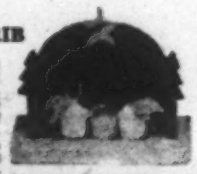

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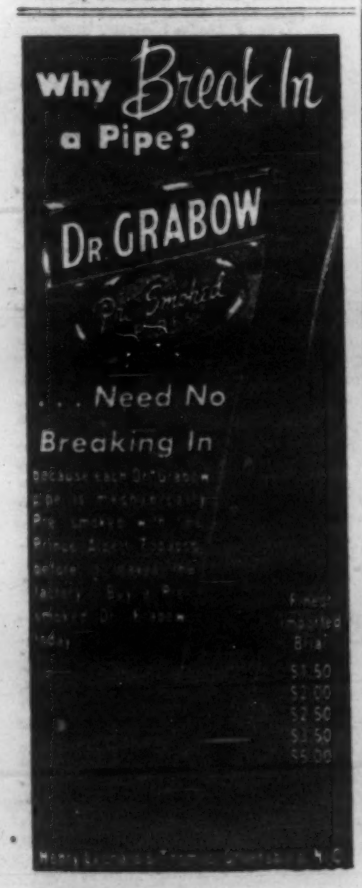
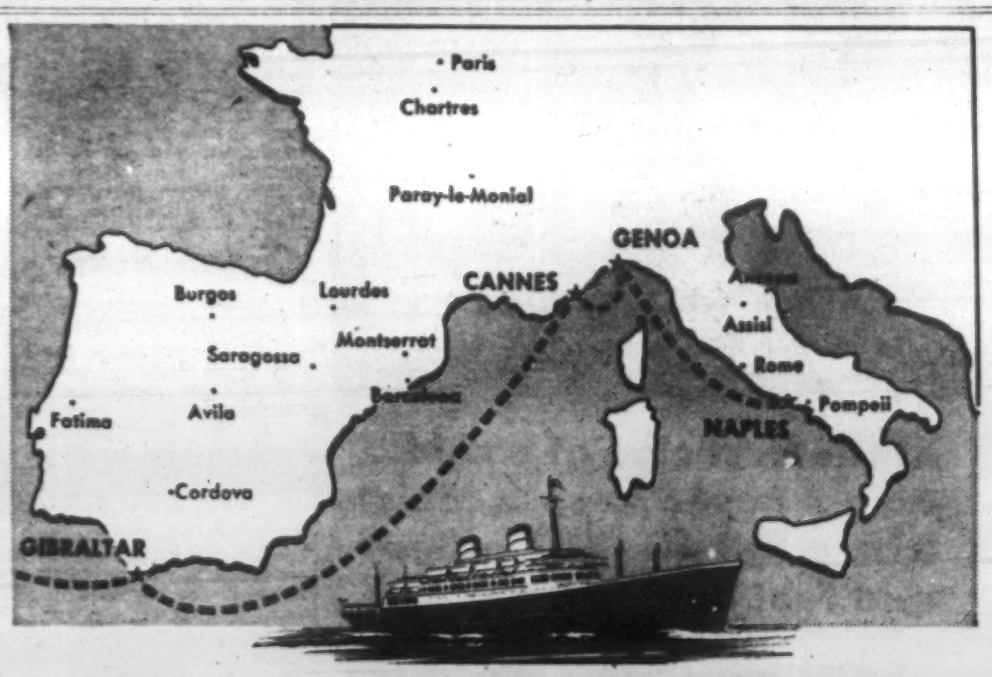


Habit, I Guess

As the after-dinner speaker bore down on his subject of ear-wearing drabness, one of his victims managed to slip outside where he found another refugee from the ballroom.

"He's finished, thank goodness?" inquired the first one.

"Long ago," replied the new arrival, "but he refuses to stop talking."—**T. J. McInerney.**



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Young Readers and Writers

ALMA SAVAGE, *Children's Page Editor*

Letter from Alma

IF it is possible to make a Christmas tree look even more cheerful than it already looks, then books are the things that can do it. When most of us find it difficult to remember what happened the week before last, it is a real achievement to be able to recapture a mood of long ago. I have often tried to do this with rather small results. However, when I tried to think of the Christmas gift that made the greatest impression on me when I was small, that I could do at once. It was a thin but large-shaped book which contained the story of the owl and the pussy cat who went to sea in a beautiful pea-green boat. Whenever I meet those lines now a sort of giddy enjoyment comes over me.

It may be that the books we read when we are young do much more for us than we can know. Perhaps the joy they bring us has a lasting home in our hearts that does not depend on remembering.

This is one of the reasons why I believe that a good Christmas gift list should have books high up near the top. I've chosen some special titles from the hundreds that have been published this fall. Any of the books below would make me happy if I found them under the Christmas tree with my name—and I wish the same to you. They are illustrated nicely, are good to look at, and are written in a pleasing way.

If your bookseller doesn't have the books you want, there's still time for him to order them for you. I've given the price of the book, its publisher, also the age of the reader the author had in mind when he was writing it.

Samples of Stories

WOULD you like to see an eight-page magazine made up of samples of stories taken from children's books, and with pictures by Jean Charlot all over the pages. This little magazine will be sent to you free if you will address a post card to Sheed and Ward, 840 Broadway, New York 3, N. Y. Ask for a copy of THE CHILDREN'S TRUMPET, and be sure to print your address clearly.

Hester and the Gnomes CHAPTER EIGHT

MARIGOLD HUNT

JUST about the time the President stepped out of the cabbages and saw Bessie's light go out, Hester woke up in her room on the other side of the house. She had gone to bed early for once and had cried herself to sleep. Now that she was awake again she felt rather ashamed of herself and remembered that she had not said her prayers or cleaned her teeth, so she put on the light by her bed (The President was just coming round the side of the house and his heart lept when he saw it) and got up to do both those things.

The reason Hester had been so cross was that that morning her school had sent word that so many of the children had chicken pox that they were closing for the present, for fear more of them would catch it. Now a holiday in the middle of lovely fall weather is nothing to cry about, but it happened that Hester's mother and father were both away—they had gone to look after her grandmother who was sick and could get no one to look after her (No, she hadn't got chicken pox—just flu), and as Hester was in quarantine she wasn't allowed to play with any other children, so she was all alone except for Bessie and Tom, the farm helper. Both of them were kind, but with Mr. and Mrs. Tann away, of course, they had a great deal to do, and no time to play with a little girl. So you see, she really isn't too much to blame for being unhappy.

When she had got back into bed and put her light out, she lay wondering what she would do in the morning. Meantime, the President was climbing up the ivy to her window. He sighed when this light, too, went out, but at least he could see where it had come from, and he went on climbing. Before Hester had had time to go quite to sleep, he was on her window sill.

The window was open at the top because Mrs. Tann believed in plenty of fresh air, and at the bottom because Hester kept it so in case Constance wanted to come up the ivy and sleep on her bed. There were light curtains across the window, and the President walked across the sill and touched them to see what they were. The next second he had fallen into the room. The window was only a foot or so from the floor, so he was only surprised, not really hurt, and sat there, wondering yet again where he could have got to on this extraordinary night.

Hester heard the little bump when he fell and thought it was Constance popping lightly in. But when no one warm and purring came up on to her bed, she wondered what the kitten could be doing and called to her sleepily. The President heard her voice, but didn't understand what she said. However, he was polite as well as brave, so he gave a courteous gnome greeting: "The moon be kind to you!"

Hester heard an odd reedy little sound, not at all like a cat's voice and came quite awake. She turned on the light, and there were Hester and the President looking at each other, and it would be very hard to say which of them was more surprised.

(To be continued)

Books Under EVERY Christmas Tree

All Alone by Claire Bishop, the story of a French herdboy who lived in an Alpine village ($2.50, Viking) Ages 9 to 12.

And Now Miguel by Joseph Krumgold. Miguel lived on a sheep-raising farm near Taos, New Mexico. ($2.75, Crowell) Ages 11 to 14.

Fire Engine Boy by Frances Rogers. This is the story of David who lived in the early days in New York City—right next door to a fire engine house! ($2.50, Lippincott) Ages 10 to 13.

The First Catholics by Marigold Hunt. Our young readers have adopted this story as their own for it first appeared in O. S. V. as Acts of the Apostles. ($2.75, Sheed) Ages 10 to 14.

Halloran's Hill by Margaret Ann Hubbard. The story of Chad and the early railroad days in Minnesota ($2.50, Macmillan) Ages 12 to 16.

A Hero By Mistake by Anita Brenner, the story of a Mexican Indian who started out being afraid of his own shadow. ($2.00, Scott) Ages 7 to 11.

In Clean Hay by Eric P. Kelly, a Polish folktale about the children who served the Christ Child. ($1.25, Macmillan) Ages 8 to 12.

Jesus, Son of Mary by Bishop Fulton J. Sheen. A charming story of the life of Our Lord for the very young. ($1.00, McMullen) Ages 5 to 8.

The Land and People of Ireland by Elinor O'Brien. A good introduction for so many of us who love Ireland and want to know more about it. ($2.75, Lippincott) Ages 12 to 16.

Light on the Mountain by John S. Kennedy. A dramatic story of Our Lady's appearance to two shepherd children at La Salette ($3.00, McMullen). For parents too.

Mickey the Angel by William P. Gilleoly. An enchanting story of the guardian angel, Mickey, who took care of an Arab lad from the time he was a baby.. ($2.50, Newman) Ages 10 to 13.

The Moon Is Shining Bright As Day by Ogden Nash. A charming anthology of some one hundred and fifty good-humored verses. ($3.00, Lippincott) For all ages.

Shepherd's Tartan by Sister Mary Jean Dorcy, O.P. An inside story of life in a convent told with high humor. ($2.50, Sheed) For all ages.

Silver Beads by Sister M. Marcelline, O.S.U. A joyous Christmas play in three acts. It can be read with delight, or played at school with sixteen boys and girls, and with a few younger children. (.75, St. Anthony Guild).

The Willock Book by Ed Willock. A collection of his best cartoons and jingles which have appeared in magazines. (.50, Integrity) For parents.

With the Bible Through the Church Year by Richard Beron, O.S.B. An unusual gift book with the bible stories as they fit into the liturgical calendar ($4.95, Pantheon). For parents.

Divine Economy

The Holy Ghost does not waste His light and His inspiration where they are not really wanted. When we are filled with ourselves, with our own ambitions, our own desires, our own egotisms, we do not leave much room for God. When we love God truly, we are emptied of ourselves; our love for God creates a need for God within us, and it is this need God comes to fill.—Rev. Edmond D. Benard.

The Moon

ABIGAIL THERESE BOURJAILY,
Grade 5, St. Augustine's
Crafton, W. Va.

THE moon was full and orange last night
And it made a path on the sea.
It shone like gold on a star-lit night
And it smiled down on me.

Chats Out Of Church

The Canon Never Changes

FATHER RAY GRIBBIN

Hello Boys And Girls!

AS the tinkle of the Sanctus bells fades away the priest who is saying Mass begins the prayers of the ancient and beautiful Canon. But before I talk any more about it perhaps it would be best to tell just where that word canon comes from.

Actually, it is a Greek word, and it means "a rule." There are of course, lots of different kinds of rules. There are school rules, and baseball rules, and English rules. There are foot rules, and yard rules—which we usually call rulers. Now this second kind of rule—or ruler—has some of the ideas of a canon in it.

You see, a ruler doesn't change. You can measure things with it only because it does not change. If, for example, you are cutting out letters for a classroom poster you can measure them with a ruler and get them all the same size. And the reason why you can do this is because the ruler always stays the same. It does not change. If it did change it wouldn't be any good to you. It wouldn't really be a ruler.

And if the Canon of the Mass changed all the time it would never be called the Canon. That is the whole reason for the name. It hardly ever changes. The words are always the same. They are the same this year as they were last year. They are the same this year as they were the year you were born. They are the same this year as they were the year Columbus discovered America. They are the same this year as they were twelve hundred years ago!

Continued on page 12

Vocations — Men

Do You Wish To Work In The Foreign Missions? Why not write for further particulars to the MISSIONARIES OF SAINTS PETER AND PAUL (P.I.M.E.), a missionary society exclusively dedicated to foreign mission work.
VOCATIONAL DIRECTOR
1633-A Brewster St., Detroit 7, Mich.

Brothers of Holy Cross

NOTRE DAME, INDIANA

Young men interested in the religious life can engage in many activities: teaching, foreign missions, working with underprivileged boys, cooking, office work, trades, printing, etc. as a Brother of Holy Cross. For information and literature write to:
Brother Eymard, Notre Dame 2, Ind. or Brother Hyacinth, Valatie 4, N. Y.

Become A Salvatorian Brother

Do you wish to serve the Divine Savior by dedicating your talents to Him? As a Salvatorian Brother you can do this as a Carpenter, Engineer, Gardener, Tailor, Bookkeeper or in any other occupation as an associate with priests in the apostolate of saving souls.
We are interested in all young men who feel they have a vocation.
Write to
Very Reverend Father Provincial
Society of the Divine Savior
St. Nazianz, Wisconsin

Vocations — Women

CARMELITE SISTERS

Of the Divine Heart of Jesus

welcome candidates, who wish to consecrate themselves to the Divine Heart of Jesus by taking care of children, the aged or missions. Apply to the
Reverend Mother Provincial,
1316 Kavanaugh Place, Wauwatosa 13, Wis.

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:
Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

Sisters of Reparation of the Congregation of Mary

Young ladies desiring to serve God in the service of Friendless Women, Nursing, Catechetical Instruction may write to
REV. MOTHER JOSEPHA
143 W. 14th St., New York 11, N. Y.

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AS A BROTHER—you are eligible at the age of 16, though we would prefer that you finish high school first. Our Brothers aid in promoting the Apostolate of the Sacred Heart by their life of work and prayer. Theirs is the hidden life of St. Joseph close to the Heart of Jesus. They are not in the field of teaching. Our little booklet "God's Ground Crew" tells you about this beautiful vocation.

Send the blank below to: Father George, S.C.J., Donaldson, Indiana

I am interested in (check one) the Priesthood ☐ the Brotherhood ☐
Name _____
Street or R. R. _____
City _____ Zone ____ State ____
Age ____ Years of Schooling (or Grade if now in school) ____

Family Fare

Christmas Goodies And Decorations

WHEN I think back over my childhood I can't remember much about "What I got for Christmas." The thing I remember best is the preparation for the holiday season. One Saturday was given over to shopping in the city nearest the rural community in which we lived. The rest of the preparations were made round the dining room table or in the kitchen. We made popcorn balls and popcorn snowmen for our school parties and popcorn and cranberry garlands for our tree. The star cookies for Grandma sometimes looked like meteors but Grandmother always knew they were stars.

The tree in our room at school, decorated with only slightly-chewed candy canes and not-too-soiled cotton snowballs, would have horrified the creators of the modern glittery branches that pass for Christmas trees today. But we loved each of these home-made items for a lot of unselfish effort had gone into their making.

Children don't change much. They still like to make things. They want to take part in the preparations for the festive season ahead. No doubt you can do things better and faster alone but let them help. Give them a chance to build memories of wonderful creative days in the kitchen making simple goodies and decorations. Help them put together some of these easy to make recipes and directions and watch their eyes dance when they tell Dad "I made it myself."

Cheerios Snowman

4 packages Cheerios (7 ounce pkgs.); large seeded raisins; candied red cherry; thin slice candied orange peel; small candy cane; cardboard hat; 4 cups sugar; 1½ cups corn syrup; 1½ cups water; 1 tablespoon salt.

In a large saucepan mix together the sugar, syrup, water and salt. Bring mixture to a boil and cook to 250° on your candy thermometer or until a few drops form a hard ball when dropped into cold water.

Empty into a large bowl one of the packages of Cheerios. Pour about ¼ of the hot syrup in a thin stream on one package of the Cheerios, stirring constantly to distribute syrup. Be sure to set the remaining syrup in a pan of hot water to prevent hardening. As soon as the syrup-coated Cheerios have cooled enough to handle, press by large handfuls into a mound on a piece of waxed paper. Work rapidly before syrup hardens. Mix the second and then the third package of Cheerios with syrup (one package at a time) and press around the original mound to form the body of the snowman. Mix the last package and the last ¼ of the syrup and form an arm and head.

When snowman is shaped, dip raisins into warm syrup and press into position for eyes and buttons. Repeat with cherry for nose, and orange peel for mouth. Place cane on arm and hat on head.

This amount of mix will make a snowman of these dimensions: base, 10 inches wide by 6½ inches deep; height, base to shoulder, 7 inches; head 5 inches in diameter.

Santa Claus Centerpiece

Bars Of Gold

These easy to make lollipops make economical party favors. Use them for placecard holders at the table or hang them on the tree and pass them out when it's time to go home. With some supervision your small party hostess can make them herself.

4 cups crisp corn puffs; 1 cup salted peanuts; 1 cup sugar; ½ cup corn syrup; 1 cup cream or top milk; wooden skewers.

In a large greased mixing bowl mix together cereal and peanuts. Cook sugar, syrup and milk over low heat, stirring occasionally. Cook to 236° on your candy thermometer or until syrup forms a soft ball when tested in cold water. Remove from heat. Pour syrup over cereal mixture; mix well. Turn into a buttered 8 or 9-inch square pan. With hand, protected by a piece of waxed paper, pat mixture out evenly to fill pan. Cool; cut into bars. Insert skewer in end of each. Wrap in red or green transparent paper and tie with ribbon. Makes 32 bars.

Santa Claus Centerpiece

This chubby little Santa will bring shouts of glee from the youngsters. Here's a list of materials.

Dennison Crepe Paper in flame red, white and peach. Spoolwire. Round box (approximately 8 inches in diameter and 3½ inches deep). Gummed paper tape. Lightweight cardboard. Clear lacquer or nail-polish. Silver "wink." Absorbent cotton. Silver tinsel. Miniature Christmas balls. La France bead-bluing.

And the directions:

BOX: Stretch a piece of red crepe paper twice around the box; paste top and bottom edges down. Invert box and cover bottom with two layers of flame crepe; cut excess from edges.

BASE RUFFLE: Cut a strip of white crepe paper through the fold, 3 inches wide; open out; brush one long edge with Christmas-Blue*. When dry, brush lightly with clear lacquer and sprinkle with silver "wink." Then, paste around inside edge of box, gathering as you go. Bend out at right angles.

SANTA HEAD: Cut a circle of cardboard 4 inches in diameter and cover with two layers of peach crepe paper. Draw eyes and mouth and roll a small piece of red crepe into a ball for nose. Wrap three 9 inch pieces of wire together for 3 inches; tape to back of head. Bring rest of wires through small hole in top of box; bend at right angles and tape underneath.

NECK RUFFLES: Cut a strip of white crepe 40 inches long by 4 inches wide. Brush Christmas Blue* and silver "wink" on one edge; gather and paste to top of box. Cut a strip of red crepe 6 inches by 40 inches long; fold in half lengthwise. Gather on folded edge and tie around Santa's neck. Paste cotton across back of head. Cut beard and moustache from cotton and paste in place.

HAT: Cut a 10 inch square of red crepe and fold in half diagonally; roll into a cone shape to fit top of head. Trip edges evenly and paste a 1 inch strip of cotton around edges. Add a pompon to point. Paste hat to head.

Loop tinsel gardland around sides of box, holding in place at each loop with small Christmas ball.

*Christmas Blue: Pour one cup of LaFrance bead-bluing into a small deep bowl; add ¼ cup of cold water and beat with an egg beater into creamy consistency.

Cereal Candles

Because of space limitations we can't print the directions for these interesting candles made of cereal. We'd be glad to send them to you if you'd send a stamped self-addressed envelope. The folder giving the directions for the candles contains many other interesting Christmas goodies.

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Advent Hints

Mary Goes To Bat . . . For You

M. D. AMATOR

ONE week of Advent is already past. Less than three more weeks and all of Advent will be past history. You made good resolutions last Sunday. Every good Catholic does. You are going to Mass every day (if your work permits); to Holy Communion every Sunday (every day, if you can); you're going to hold distractions in check and pray that family rosary with real devotion, meditating on the mysteries.

You're going to hold your tongue when that sharp word wants expression; you're going to be kind, and always pleasant to your family; you're not going to grumble if the coffee's cold and the toast's burnt; you're going to be patient when each one of the half dozen youngsters seems to be demanding attention at the same time. Oh, yes, you've made a hundred-and-one good resolutions. You're sincere; you really mean to keep them; honestly you do.

Sunday passes, — fine; Monday passes,—pretty good; comes Tuesday,—you're caught off guard, and explode; Wednesday,—it's getting impossible; Thursday, . . . Friday, . . . well, by today you're thinking, "Why did I make any resolutions in the first place?" "I know I only make them and break them."

Console yourself, if that's the way you feel today. You're just like all other well-meaning Christians who have the best of intentions, . . . and then fall. To fall is only human; but to rise again, and start over again, that makes saints.

And if the rising seems doubly hard, because you've fallen and arisen so many times, let me offer you a hint for the second week of Advent. Tuesday's feast of Mary's Immaculate Conception prompts this. Put all your resolutions, your falls, and your risings in Mary's hands. Just call upon her as a child to its mother. Ask her to go to bat for you. You'll be sur-

Continued on page 15

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CHARLIE CALLAHAN'S Sportscasting

A COUPLE of weeks ago, I wrote about enjoying the fact that I was a slow-moving guy. I wrote about enjoying a long train trip en route to the Notre Dame-North Carolina game. Twenty-six hours, and I enjoyed it all the way. It was even a slow train, with a three hour layover in Cincinnati. But then Cincinnati is not such a bad town. What makes me think back to the long train ride is that things are now in reverse. I'm on a fast trip. A non-stop plane ride to Los Angeles. Whish, and I guess we'll be there. At least I hope we come down.

But I'd still rather have the train. The captain on the plane just suggested looking out and witnessing the fact that we were crossing the Mississippi. I'm an easy guy to get along with, and not against following friendly suggestions. But I'll be darned if I'm ever going to look out the window to see the ground 7,000 or 8,000 feet below me. I do not look out the window when I fly. I just look straight ahead and wait for that sign to go on which sez: "Fasten Your Seat Belt." That means we are soon to land, and I begin to relax. As for fixing the seat belt, that is an unnecessary reminder to give me. I never unfasten mine. Oh well, thought I'd tell you about taking a trip to dear old L.A.

That Iowa Game

The Notre Dame-Iowa game. A humdinger. When better moments of drama are produced, or more football controversies . . . well, as I always say, Notre Dame'll produce 'em. Somewhere along the line, as others were enjoying play-up this particular edition of the Irish as a super-human group, I believe I pointed out that their greatest attribute was a superb competitive spirit . . . a spirit that produced an attitude in which they practically refused to lose.

Well, on that particular Saturday afternoon, it is not wrong to say that Iowa deserved to win. Forest Evashevski, as Frank Leahy pointed out after the game, had done a wonderful job in bringing the Hawkeyes up for the game. That afternoon, the Iowans were as good as any team in the country. But, if one is to be so bold as to say (more) that Iowa deserved to win, it is only fair to continue and point out that Notre Dame did not deserve to lose.

Way back in grade school, I can remember coaches saying: "A team that won't be beat, can't be beat." (Or is it beaten . . . if I knew I might be an English teacher, instead of an old hack.) If the last two minutes of that game were ever put into a movie script, folks would hoot in derision. And with reason. It had to be seen, to be believed.

The pass from Ralph Guglielmi to Dan Shannon, the same twosome who had collaborated in the last two seconds of the first half, for the initial TD, made it, as you know, 14-13. Minny Mavraides, Irish right guard, had suffered a knee injury in the first half, and therefore the regular extra-point man was not available. It was all up to a 19-year old sophomore quarterback named Don Schaefer. He went into the game for Guglielmi. "It's up to you son," said Frank Leahy as the Notre Dame mentor sent him into the game. "I'll do my best, Coach," said the relatively cool youngster.

He booted the point, and the Notre Damers were still undefeated. Afterwards, the emotional effect of what he had been called upon to do, really hit the boy. As he left the dressing room, 45 minutes after the game, tears were still coming down his cheeks. He's going to be a good football player, this kid. You'll hear of him. But he'll never do a more important thing, I don't believe, in his N.D. football career than the making of that 14th point.

There were controversies aplenty after the game with reference to Notre Dame substitutions and injuries in the closing minutes. Be that as it may, there is no forsaking the sheer drama as the Irish moved 80 yards on 13 plays to score just as the half ended, and 78 yards in nine plays to get the tying touchdown just before the gun went off.

John DeFant, Director of Publications at Notre Dame, asked me to mention that the Notre Dame Football Review goes on sale this week. Photos of all players, complete statistics of the season and for each game. Send John a half a dollar at the Publications Department, Notre Dame, Ind.

The same day as the Iowa-Notre Dame tussle, Marquette came within an ace of pulling off the biggest upset of the season, as powerful Michigan State barely edged the Hilltoppers, and had to come from behind to do it. Next week, the Marquette story. The boys from Milwaukee had their finest season in years. And you should be on the receiving end of more Hilltopper details than I've given you up to now.

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Canon Never

Continued from page 10

The reason for this, of course, is that the Canon is the holiest part of the Mass. It is the part that contains the sacred words of the Sacrament of the Eucharist, the words that Our Lord gave us. These words are sign-words. They have the power of God joined to them. And when the priest says them they change the bread and wine into Our Lord.

Think how valuable these words are! Think how beautiful they are! There is nothing else in all the world like them.

A diamond, you know, is a very precious and beautiful stone. Even by itself it shines and sparkles like no other stone. But to make a diamond even more beautiful a jeweler will put it into a setting of gold or silver. It will not be ordinary gold or silver either. It will be gold or silver that he has hammered, and carved, and polished until it is truly beautiful, so that it may add its own beauty to that of the diamond.

In such a way the prayers of the Canon are a setting, made, we believe, by the Holy Ghost, to help show all people of every age the power and beauty of the sacred words that bring Our Lord to earth.

All has not been lost to the enemy in China if we are to judge from a report of Father Joseph Connors, Maryknoll missionary in Korea. He reports that two Maryknoll missionaries and one Franciscan have some 3,000 prisoners of war under instruction in Kojedo Island, a four-hour ride from the mainland.

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Ask Us Another

WHY is it that Protestant countries are not suffering from Communist persecution?

THERE are several reasons, among them:

(1) No Protestant Church has had a large membership in any of the countries behind the Iron Curtain, except Estonia and Latvia. These countries fell victim to Hitler and Stalin jointly when both began to move into Poland. Poland is at least 95% Catholic; Czechoslovakia, probably 75%; Hungary, 70%; Yugoslavia, about 45%. The balance of Yugoslavia and the entire population of Roumania and Bulgaria are Orthodox. Their religion was originally persecuted in the same way as the Catholic, but finally the Orthodox Church began to cooperate with the Communist regimes and presently it is an asset rather than a liability to the Communist regimes.

(2) Socialism, which swept a large part of Europe in 1911, and had its greatest strength over here at the same time, never felt that Protestantism was much of an obstacle in its way to dominate the world. Neither does Communism.

Leaders in both "isms" were of the opinion—and the results showed that the opinion was correct—that if they made their only target Catholicism they would win the cooperation of many Protestant organizations. Protestantism was almost silent until the last couple of years on the subject of Communism, and most Protestant churchmen agree today that many of their clergy were helping the Communist Party along—a few thousand actively.

There have been individual Protestant churchmen (chiefly Lutheran), such as Bishop Debelius, in Germany, and a Bishop in Hungary, who came to blows with Communist leaders. But the highest Catholic prelates in all the countries behind the Iron Curtain have been arrested and imprisoned or exiled. The Catholic people of their nations have been persecuted by having their property confiscated, religious institutions closed, and the use of books on religious instruction in the school classrooms forbidden.

Charles A. Wells, the cartoonist and commentator, declared last August that, in his judgment, "fear" drives men to persecute religion. Tyrants and dictators throughout history have always fought the Church for fear it would prevent their success in robbing the people of their rights. The Church was an obstacle to the success of the objectives of these tyrants.

In our own country the many Protestant clergymen, who are banded together to check the influence of the Catholic Church, often express a "fear" lest if its membership grows too strong it will take over and persecute Protestants. We should like to relieve their minds of this fear by assuring them that the Catholic Church has no such ambition.

It is strange that they do not observe the plain facts of current politics. Even where Catholics constitute from 30% to 60% of the population of a city or state, they vote for Protestants to fill the offices of Mayor or Governor, or Congressman or Senator. The Catholic people, more than any other religious group in the world, do not want religion and politics mixed.

An actual survey, taken a couple of months ago, disclosed that the Catholic people do practically nothing to bring about conversions, not even of their own relatives, a large proportion of whom are non-Catholics.

The several millions of re-married divorcees could not become Catholics if they wanted to; then there are several million persons in the United States who belong to oath-bound secret societies, which are banned by the Catholic Church.

But the real fact is that Protestant churchmen or movements by arousing prejudices and even hatred towards Catholics, are doing the work of Communists, immeasurably helping its cause, and they are doing most to lead non-Catholics to investigate the Church to which so many of their friends and neighbors belong.

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Mary Goes

Continued from page 13

prised! It works like a charm! Of course, it's not really a charm, but a grace.

Here's How

"Sounds good, but how do I do it?" I can hear you dubiously and shyly query, almost under your breath.

Quite simply. It's not as complex as you think, nor as some people try to make it. All you need to do is to give yourself over entirely to Mary, your Mother, Queen, Mistress, Lady, Mediatrix. Do everything you have to do each hour of the day for her; offer it to her over and over again; tell her you're doing it for love of her and her Son. That makes all the difference in the world. Little by little the idea will grow upon you; its practice will gradually, slowly but surely become habitual.

Then the falls won't be so hard; the risings will be doubly easy, because her powerful immaculate hands will lift you up to a plane higher than you were before.

Well can I imagine some readers, at least a few, who don't believe a word of this, but I challenge you; you, and every reader, to try this "Mary hint" for the two and a half weeks that remain before Christmas. If you try it sincerely and in good faith; start anew at each fall; you'll give your own answer on Christmas day, and it will be in the affirmative.

Furthermore, this is a good time to try it, for two reasons: First of all, it was Mary who brought the Christ-Child into the world on the first Christmas; consequently she will be more than happy to help you prepare your heart to receive Him on the anniversary of His birth. Besides, the Pope asks us to go to Mary in a more special way during this Marian Year.

Secondly, the weeks before Christmas are as a rule "extra busy" ones, because of the high degree of commercialization that has entered into the keeping of this feast. One can easily become so pre-occupied with the work and worry of all the "extras" that enter into "getting ready for Christmas," that the spiritual side of the preparation of the heart is nearly squeezed out.

True, one cannot separate himself entirely from the material preparation, but he can spiritualize it, too. Just "do it all for Mary"; remember, you've asked her "to go to bat . . . for you." Then that apparently insurmountable task will be achieved. You do all for her. Give all to her. And she does everything for you. Not a bad bargain, is it?

If you still don't quite understand and want to read more details of the method, you can find it in a short summary in a booklet called "The Queen's Secret," and if you want a fuller explanation, get a copy of the paper-bound book called "The Queen's Way." Incidentally, why not get a few extras of each for your friends and individual members of your family? Your local book store, or church rack, should have them. If not, send a self-addressed, stamped, large (6x9) envelop plus twenty-five cents each for the booklet and fifty cents each for the book to the author of this article in care of this paper. (Don't forget, self-addressed, stamped, large envelop).

Luther Movie

Continued from page 1

made of the fact that 29 out of the first 30 Popes of the Primitive Church gave up their lives for Christ by martyrdom; of the fact that great Catholic scholars and saints were both in the Papacy and out of it during the intervening centuries, that from the beginning of Christianity Indulgences as such were held to be most salutary, because they called for repentance, confession and the reception of Holy Communion, that it was rare to ask for alms as one of the conditions.

Why should not the Church be judged by the scholarship and piety and virtue of the Popes during the last two centuries instead of during the two centuries of the Luther era?

The picture is silent about the *causes* leading up to the laxity of morals, for which civil rulers, kings and emperors, who tried to control the Church, are most blameable.

What if we were to judge the entire life of our own nation by what is happening today, when we lead the entire world in moral laxity, juvenile delinquency, divorce, the production and distribution of evil literature — after four centuries of Protestantism? Aren't we told repeatedly that our era in the life of the United States is the worst ever, and marked by greater disloyalty to Christ on the part of several thousand clergymen, who not only question the divinity of Christ, but are sympathetic to Communism and, therefore, to anti-Christ? If such a judgment would be utterly unfair, would it not, then, be equally unfair to pass judgment on the entire life of the Catholic Church by selecting a period which Catholics themselves admit did not present a wholesome picture?

Morality Not Improved

It is unhistorical that Luther or any other "Reformer" helped the cause of morality. The more reliable historians tell us just the opposite, and Luther, before the end of his life, admitted that morals fell lower after his so-called work of reform.

Neither is it historical that Luther broke with the Church at the time he posted his 95 theses for debate. It was five years later before he severed his connection with the Church. Bad as conditions were he returned from Rome less disedified than he was when he went there.

We have abundant documentary evidence to support this contention.

The picture is silent on the grant of a divorce, with privilege of remarriage, to Landgrave Phillip of Hesse, on the Peasants' War, on the Thirty Years War, on Luther's attitude towards the Jews, on his ill temper and vile language recorded by most historians.

Our series of articles will appear without animosity, and as a cool defense against the innuendos contained in the motion picture. Whatever harsh language appears, is the language of Protestant historians or of Luther himself.

If we had the disposition of our Church's enemies we would quote extensively from a volume in our possession containing Luther's unexpurgated *Table Talks*, printed in Frankfort in 1547—very soon after his death. The frontispage carries a fine wood cut of Martin Luther. He was not like the handsome man who takes his part in the motion picture. *Table Talks* is a huge volume of more than 500 large pages.

We possess another volume of more than 600 large pages published at Wittenberg in the year 1581—only seven years after his *Table Talks*.

Understand that the contents were collected and published, not by the Catholic Church but by Luther's own friends, if not his admirers. Such are the sources from which one can best learn how different the *Luther of Legend and fiction is from the Luther of fact.* The motion picture is, of course, entirely silent about the contents in these works. But we can't become mean enough to quote from them. We are not interested in smearing, but only in proving what is true history, even as taught by those who had no reason whatsoever to defend the Catholic Church.

To Be Continued

No gift of Rockefeller or Carnegie, or of any other Christian denomination can equal the gift presented to the American people by the Catholic Church. It has nearly 11,000 schools with nearly three million pupils who are taught by 95,000 patriotic teachers. Not a single atheist teacher is among them.—J. Edgar Hoover quoted in the Mission Magazine.

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Fiction

Six O'Clock Mass

What Has Gone Before

Among the regulars at the six o'clock Mass in St. Jude's parish are two men. One of these is former Ambassador Adrian Stoneleigh. Reared in a colonial estate in Maryland, he has given his government long years of world-wide service. Now retired, he is writing to his old diplomatic friends in various countries with this as his crusade: "The trouble with our world is that too many people are out of touch with God."

5. Three Warriors Cheer For God

GLORY! To a soldier who knows there is no substitute for victory in war, glory means triumphal processions, Fifth Avenue parades, medals, and the spontaneous tribute of a grateful country.

The tall, gray, distinguished military man, General Sam Lunby, was by choice a stranger to such glory. Just as success crowned his military career—and newspapers vied with each other for his latest photograph—he laid aside medals and uniforms and, more rapidly than any other leader of World War II, sought peace in oblivion.

He also came to St. Jude's each day for six o'clock Mass. No one ever heard a word from his lips to reveal the gaping wound in his heart. While he was thanking God for victory in Europe, for the safety of his loved ones, his dream of a peaceful and loving home was shattered. Only strong faith enabled him to withstand the blow.

Young Lieutenant Lunby, honor man of a wartime class at West Point, graduated in time to see service at Argonne and to receive his first wound stripe at Belleau Wood.

He and a Jewish chaplain had ventured into no man's land in search of dead and wounded. Enemy artillery opened up and Lunby was buried under an avalanche released from a hillside. The rabbi dug frantically for him, only to find that the the young officer's leg was broken. The chaplain kept his vigil until darkness came, then slowly and painfully carried Lunby to friendly trenches.

Ever after that, the slightest aspersion on the Jewish people brought the biggest explosion from Sam Lunby.

Partly because of his accident and partly because of the penurious treatment given veterans of World War I, Sam Lunby did not marry until he was a captain, eight years out of West Point.

The soft Carolina moon and the soft drawl of Grace, daughter of an old Confederate family, overcame the stiff defenses he had erected around his plans for a career. Never did he dream that a couple could be so happy. Loyal to his Church, he hesitated to marry one not of his faith, but the tinkling laugh of Grace and the promise, "Honey, ah'll nevah, nevah stop you from praying yoah way," assured him that the promises his Church required in a mixed marriage would be fulfilled.

Grace was a product of Southern culture, carefully shielded by an old mammy from routine work, and she made friends easily for the man she adored.

"Your wife will be a great help to you, Lunby," said his colonel after a party.

"Thank you, sir. She is."

Because Army officers cannot afford servants, Grace learned the household arts. She learned them the hard way. When their two children came, her mother insisted upon their being born in her old home. Sam was worried because he knew hard days were ahead.

In the Philippines, Grace's southern drawl was imitated and applauded. Her own popularity did not ease the discomfort involved in hard work. Sam was a lieutenant colonel when this tour of duty ended.

His next assignment was in Washington, D. C., where a military man may squander his life's savings trying to impress the right people.

Colonel Lunby might have accepted gratuities from the horde of five-percenters who were sniffing the atmosphere for big profits. He preferred to live frugally, to refuse dinner invitations he could not return, and to devote himself to his two children. Grace did not object when he placed them in Catholic schools.

She did complain when Sam ignored the diplomats, the senators, the congressmen, the lobbyists, who invited them to cocktail parties. Occasionally she drank just one too many on the excuse, "we can't afford all the nice liquor at our poor little old house."

Sam also thought she liked bridge and gossip more than the daily heart-to-heart talks their children now required.

Wealth impressed Grace, wealth and publicity. When Washington society papers ignored the Lunbys and gave columns to publicity-minded military hostesses, Grace pouted. Sam went into debt to keep her content.

After Hitler invaded Poland, Colonel Lunby was sent on a mission to Europe. He was horror-stricken at what he saw in Holland and at Dunkirk. He not only knew war was coming, he smelt it, and as a veteran of World War I he knew the finger of destiny pointed toward his own country.

Letters from his two children, now each in boarding school, and brief notes with clippings of his wife in the uniform of the Red Cross and the Gray Ladies, brought the colonel his only consolations. He was not pleased at the snapshot of his wife in hunting togs which he knew cost more than his best uniform.

"Well," he consoled himself, "she may be getting some fun out of the war, I'm not. It's bloody business. I only hope the war won't drive a wedge between her and the children."

After Pearl Harbor, Colonel Lunby paid one brief visit to Washington. He was ordered again to England, serving as liaison with French and Polish leaders there. He helped plan the invasion of Africa. When Allied forces landed there, he commanded a brigade. His heart was thrilled by the response of officers and men. One day he flew to a conference with General De Gaulle. Only General Lunby emerged from the plane crash which killed four. His next three months were spent in a military hospital.

The sun shines brightly in Africa, but the only real rays of sunshine in the General's life were the letters from his children—his son, now a plebe at West Point, and his daughter, who wrote him loving letters weekly. She was a sophomore at famous old Georgetown Visitation, alma mater of countless service daughters. His wife's letters were friendly, mostly about herself and the simply gorgeous parties the military missions and munition agents gave. As a general's wife she rated socially. Canceled checks established her rating.

When the choice was given General Lunby of going home or commanding troops in the Anzio attack, his decision overruled the promptings of his heart. He remained to lead, and to bury countless dead.

In these grim days, the General learned anew how lonely a man could be without God at his side. He had a priest on his staff and he wanted him to say Mass when the General wished it.

"General," protested his padre, "I came into the Army to serve and help the boys. Your soul is in good shape. I'll bring you Holy Communion every day, but my Masses must be arranged when they suit the convenience of the men."

"You're the only man I allow to talk to me like that," said the General. "You're right, Father, and don't let those bars deceive you. The only reason you are here is to be a priest. Just remember I'm one of your spiritual children too."

The General had one day of glory in Rome before he moved on to help plan the next operation. Victory was in the air. The only decision that concerned him was as to timing. He feared the Allied forces might land in France too soon, and he preferred striking through the Balkan countries. He was overruled only on the latter point.

The raw replacements who now served under him needed training. General Lunby was a strict disciplinarian. Upon one man's sense of duty countless lives depended. He passed this word along.

So absorbed was General Lunby that he paid less attention to personal correspondence. His wife's letters came irregularly. He noticed a strange restraint, too, in his daughter's biweekly reports. His son grew more enthusiastic in each letter.

A load lifted from Lunby's heart when V-E day came. No more long casualty reports. No more shattering bombardments. A man could now sleep and eat and love as did a normal person, even if he were a major general.

"Ah'm goin' home to my baby," he overheard a soldier with a Southern drawl tell his friend, "and make up for all the lovin' ah missed."

There was not much "loving" in Grace's pert letters. Now the war was over, the General decided they could have a real honeymoon.

There were clear skies and reports his division would soon be homeward bound that fatal day in June 1945 when the blow fell. An American, not an enemy plane, delivered the bomb in a letter from Grace Lunby.

"Let us be realistic," she wrote. "The war is over and we have drifted apart. We are no longer in love. We can't go on together. I want a divorce and my freedom."

The word "freedom" exploded in Lunby's mind.

"Please find out what is wrong," he wrote his best friend in the Pentagon. "I can't sleep and I can't work."

The Army has a superior intelligence service. It also has a code of honor which safeguards personal secrets. General Lunby's friend discussed the matter with the kindly family man who controlled the Army.

"Don't answer the letter," he was told. "You're flying to Europe anyway. Tell Sam what you know."

General Lunby was delighted at a dispatch saying his friend was coming, a friend who had shared with him both pain and peril. His friend looked him squarely in the eye.

"Sam, you and I have suffered enough together to understand each other. I must tell you the truth."

General Lunby's heart did a somersault. His lips were ashen gray.

"Go ahead, I can take it."

"Have you ever heard of Mr. Blank?" And the Washington messenger named a great American industrial leader.

"Of course," Sam said with irritation. "Everyone knows who he is. I suppose he did more to win the war than any general, if I can believe the papers my wife sends me."

"He also wants to marry your wife. She thinks she is in love with him, his fleet of custom-built cars, his homes at Newport and Palm Beach—and believe me, I'd rather take a court martial than have to tell you this."

"Thank you." The General gulped. "Thank you. I hope when I wake up I'll find I've been dreaming you were here. If I don't, won't you—can't you get my retirement rushed through? After what you've told me I'm eighty years old, and I should retire."

There was glory and ticker tape and a Fifth Avenue parade for his division when it returned home. The General was spending a leave in Switzerland, most of it with some monks to whom he did not have to speak.

He did speak to Someone, and he spoke to Him on this October morning 1946 in St. Jude's, reading from the missal these words:

"Despise not, Almighty God, Thy people crying out in their affliction but for the glory of Thy name be appeased and help those in trouble."

Sex Education

A healthy, Christian sex education involves much more than the communication of certain physiological and biological facts. While such factual information should be accurate and proportionate to the needs and capacities of the child, it is of minor importance as compared with the development of a Christian attitude toward sex and a reverence for this great gift of the Creator.—**Statement of Canadian Bishops.**

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Legion Of Mary Speaks

Our Commander-In-Chief, Mary

Isn't it thrilling to be in Mary's army? We're all in this army you know. For under God the Legion is built upon devotion to the Blessed Mother. The object of the Legion of Mary is the sanctification of its members by prayer and service under ecclesiastical guidance in Mary's work of crushing the head of the serpent and advancing the reign of Christ. If we intend to advance spiritually, and if we intend to make Christ better known and loved in this world we will have to unite. It's a known fact that many hands make light work (whether folded in prayer or doing the actual work) but unless our efforts are guided by authority we will accomplish nothing. Mary, the Mother of God and the Commander in Chief of the Legion of Mary having been closest to Jesus on earth, and now closer than anyone in heaven to Him, is the only logical one to lead our army, and help us to bring to others a greater knowledge and love of her Divine Son.

The more we know about our Commander in Chief, Mary the more we will love her and pattern ourselves after her. She is perfect humility, perfect obedience, angelical sweetness, continual prayer, universal mortification, spotless purity, heroic patience, heavenly wisdom, self-sacrificing love for God and a faith that has never been equalled.

What does our Commander in Chief ask of us? She asks that we see Christ in every person we contact whether it be neighbor, relative or stranger. How does her army dress? No! we don't have regular uniforms like a worldly army, but our dress, actions and manner must be such that will not offend her Divine Son.

The quarters for Mary's army are the four corners of the earth. The homes of the rich, the poor; mental institutions, homes for aged, hospitals, nursing homes, jails, sanatoriums and our own places of work and recreation.

Without firing a shot, without noise of any sort battles are won—our army's ammunition is known the world over—for we use the medal of the Immaculate Conception (miraculous medal). It is our only weapon, but "to those who wear it when it is blessed, great graces have been promised by our Blessed Mother, especially when worn around the neck. Graces will be abundant for those who have confidence." (B. Catherine Laboure)

Our army the Legion of Mary is organized for a service without limit or reservation. We are not fighting for worldly gains, but rather for souls that Jesus loves so well. To be a credit to this illustrious army we have for our model Mary, Our Commander in Chief. If we can only become inspired by the love and faith of Mary we will accomplish all things through Her and our victory for Christ will be complete.

Nuns, Chauffeur Honored At Testimonial Dinner

Fort Wayne—Fred J. Schneider, who last week completed 25 years of hauling coal for St. Joseph Hospital and acting as chauffeur for the sisters, was honored with a testimonial dinner at the hospital.

Speakers at the dinner were Sr. M. Augusta, present hospital administrator and the fifth to head the hospital since Schneider started work there, and the Rev. Louis H. Pottkoetter, hospital chaplain.

Some statistics on Schneider's 25 years of work reveal: 44,000 tons of coal, and 140,000 passenger miles without an accident.

Requiescant

MOTHER MARIE HELENE

Funeral services were held Friday for Reverend Mother Marie Helene, 55, Mother Superior of the Sisters of Providence and president of St. Mary-of-the-Woods College, Terre Haute, who died of a heart attack in the convent infirmary recently.

Archbishop Paul S. Schulte of Indianapolis presided at the Solemn Requiem High Mass at 10 a.m. November 27, in Immaculate Conception Church at the motherhouse.

Mother Marie Helene's first teaching assignment was at the old St. Augustine's Academy in Fort Wayne beginning in 1921, the year she took her first vows. She later taught at the Marywood School for Girls, Evanston, later going to St. Mary-of-the-Woods Academy and St. Mary-of-the-Woods College.

At the latter institution, she was professor of Latin and senior class adviser for many years. From 1943 to 1949, Mother Marie Helene was Secretary General to the Mother Superior of the Sisters of Providence.

JOSEPH KLEINRICHERT

Fort Wayne — Joseph Kleinrichert, 77, who resided here for 47 years, died last week at his home in Mishawaka, where he was engaged as a realtor. He was a member of St. Mary's Church and the Knights of Columbus. Surviving are the widow, a daughter, a sister, and four grandchildren.

ELDON J. McGUIRE

Fort Wayne — Eldon J. McGuire, 64, a former resident of this city, died last week of a heart attack in Chicago. He attended St. Patrick's School here. He was a member of the Fourth Degree, Knights of Columbus, and the Holy Name Society of the Little Flower Catholic Church. Surviving are his mother, his widow, a daughter, two grandchildren, two brothers and two sisters.

Mrs. Leona Majcher, 57, St. Adalbert, South Bend.
Ivo Desauter, Sacred Heart, South Bend.
Charles H. Sissman, 62, St. Joseph, South Bend.
Sister Mary Matthia, C.S.C., 66, St. Mary's.
Horace MacRobert, St. Joseph, South Bend.
Mrs. Kunegunda Zalas, 80, St. Adalbert, South Bend.
Bro. Clement Mroczek, C.S.C., 64, Notre Dame.
Stephen Vagi, 79, Our Lady of Hungary, South Bend.
Mrs. Loretta Batt, 51, St. Mary, Fort Wayne.
Joseph Michael Shuler, infant, Queen of Angels, Fort Wayne.
Mary Christine Sorg, infant, St. John, Fort Wayne.
Michael Bucha, 75, Cathedral, Fort Wayne.

JUNIOR LEGION OF MARY — Junior members of the Legion of Mary at St. Jude's Parish, South Bend, are shown working on various projects — decorating bottles which they fill with holy water and distribute; crocheting chains for medals; cutting out pictures for a religious scrapbook they are making for the county infirmary. In addition to the holy water bottles they take on Legion visits, they leave a supply in the rear of the church occasionally. They hope to have 150 bottles and 150 medals ready to give the Mexican migratory workers when they return to South Bend next spring.

BREAKFAST SPEAKER — The Rev. William P. Hetherington, S.J., Chairman of the Classical Languages Department at Xavier University, Cincinnati, will speak at the Xavier Alumni of Fort Wayne Communion breakfast, Sunday, December 6. The breakfast, to be held at the Wayne Street Hobby House, will follow a Mass at 8:30 a.m. at Queen of Angels Church. The Mass and Communion breakfast are part of the world-wide 2nd Annual Universal Communion Sunday in Observance of the feast of St. Francis Xavier, the patron of Xavier University. Similar group observances are being held in 17 cities throughout the United States. James P. Giles, R.R. 3, Goshen Road, Fort Wayne, is chairman of local arrangements for the Xavier observance.

New Book Claims...

Irish Nation In 'Grave Danger Of Vanishing'

Notre Dame—Because so many Irish bachelors dodge Cupid's arrows and flee from the charms of the fair colleens, the Irish nation is in "grave danger of vanishing." This is the conclusion reached by the Rev. John A. O'Brien of the University of Notre Dame and a group of brilliant Irish writers, playwrights, novelists and scholars in **The Vanishing Irish**, just published by the McGraw Hill Co., New York.

The Irish of fiction, writes the priest at the home of the "Fighting Irish" is depicted as a dashing and romantic lover sweeping his colleen with impetuous and irresistible ardor to the altar. But in real life, Father O'Brien says, "he is a cagey old dodger of the matrimonial noose, a fellow who will keep company with a girl for five or ten years only to tell her at last that he has to look after his mother."

Maura Laverty, a leading Irish playwright who contributes a chapter to the book, backs up the Notre Dame priest. According to her, most Irishmen are poor lovers and have about as much ardor as a parsnip. "No woman in her senses," she says, "would trade one Spaniard for a whole team of All-Ireland hurling finalists, referee included."

The situation among the Irish in America, says Father O'Brien, is not quite as bad as in Eire where 61 per cent of the people are unmarried, but it's bad enough. Too many Irishmen here carry over the old bachelor habits and outlook from the "auld sod" to the detriment of themselves, the girls who should be their wives, and their country, Father O'Brien contends. "The result is that there are more the Irish in America than among old bachelors and spinsters among any other national group."

Thirteen noted writers in Ireland, including Paul Vincent Carroll, Bryan MacMahon, Bishop Lucey of Cork, Maura Laverty and Bishop McNamee of Ardagh agree with Father O'Brien, editor of the volume, that too few and too late marriages and emigration are threatening the existence of the Irish nation which has only half the population of a century ago.

The noted novelists, Kathleen Norris, Margaret Culkin Banning and Mirian Rooney, join Father O'Brien in proposing measures to induce more of the Irishmen in America to dally with Cupid and turn at least one ear to the wedding bells.

The contributors to **The Vanishing Irish**, Father O'Brien says, hope their efforts help forestall the disappearance of Irish from the face of the earth. "The world would be a dreary place without the smiles, wit and humor of the Irish," he said.

The book has been chosen as the book-of-the-month by the Irish Book Club of America.

Rural Life

prepared by
National Catholic
Rural Life Conference

By RT. REV. MSGR. L. G. LIGUTTI

The Monsignor Says

I have been browsing around a variety of Roman libraries, from the gorgeous Vatican layout to the dusty corners of forgotten monasteries. Everywhere I look for books on agriculture in relation to the Church. I have only scratched the surface, and I have already found fathomless oceans of material.

Old account books tell the story of price control, ceilings and floors. Parity is argued for; disparity of returns is scored severely. Popes have condemned gougers in time of poverty and low prices in days of abundance. Punishments were inflicted on the public square upon perpetrators of cruelty against beasts of burden. Reforestation and soil conservation are dealt with in great detail. As a matter of fact, practically every worthwhile forest in Italy owes its origin to a monastery or a local Bishop. The eucalyptus was originally planted as a preventive of malaria. Then a delicious liqueur was concocted from its foliage.

What glorious chapters of Church history lie hidden within worm-eaten tomes! I wonder if some generous benefactors might not help worthy research students in bringing to light these illuminating glories of the past. If you're interested, just drop me a line.

Coming Events

Promenade! The Decatur Knights of Columbus are sponsoring a Square Dance this Friday evening, December 4 at 8:30 p. m. The Geels Family will furnish the music.

A chicken supper will be held in connection with the centennial celebration at St. Mary's Parish, Avilla, Sunday, December 6. Serving begins at 4:00 p. m. in the Avilla High School gym. The public is invited.

The Third Order of St. Francis, St. Felix Fraternity, will hold an open meeting in the Social Room of St. Mary's School, **Huntington**, December 6 at 7:30 p. m.

Boy Scouts of Troop 110, Whiting, are planning a weekend at Indiana Dunes State Park, Sunday, December 20.

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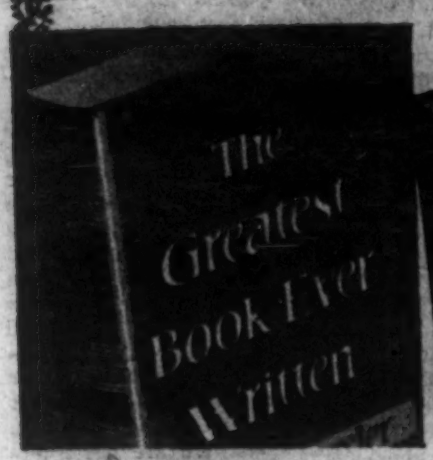

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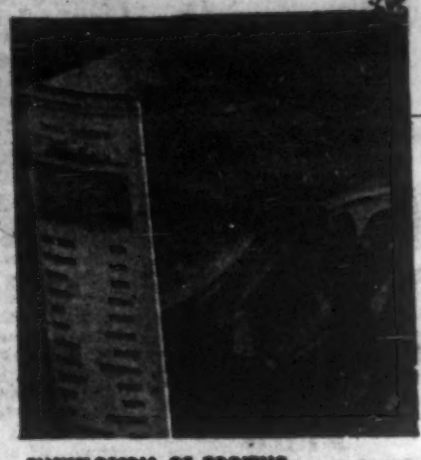

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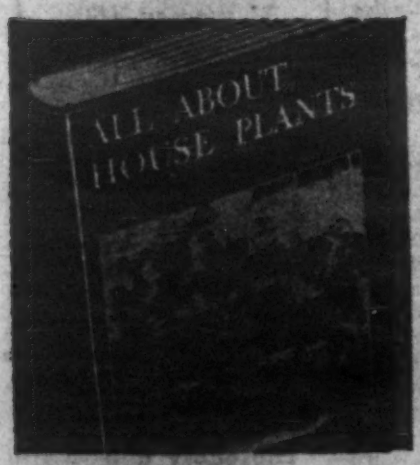

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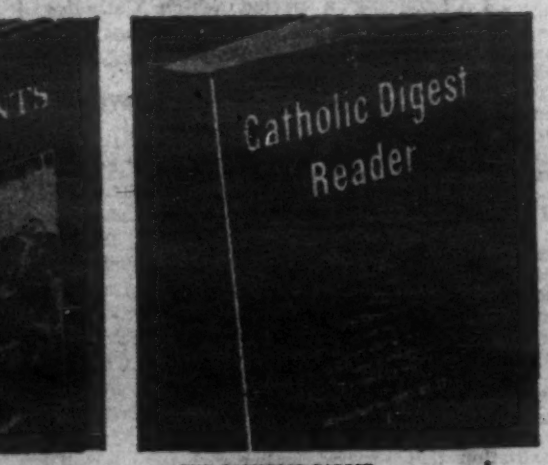

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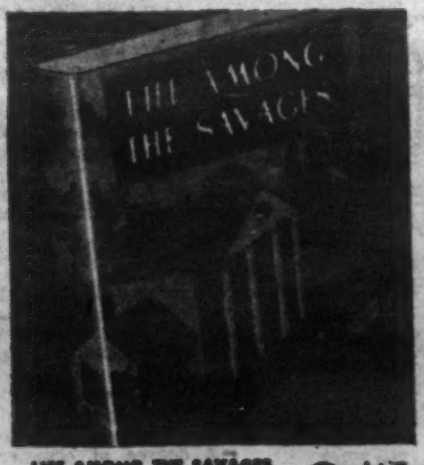

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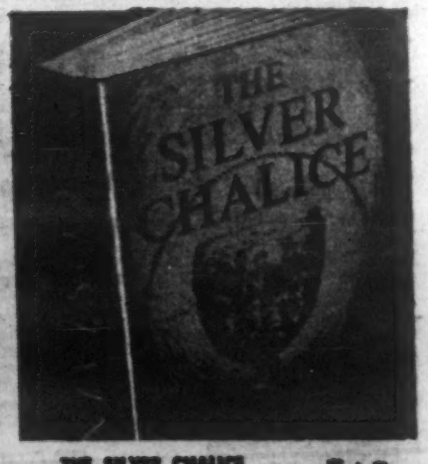

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Notre Dame Holds On To Its No. 1 Spot In New Grid Rating System

By GERARD HEKKER

Right now, purely and simply, we will rate the collegiate football teams in the country. No. 1 rating goes to Notre Dame. Maryland can be second. After that you can take your pick.

Naturally, this doesn't agree with the consensus of opinion. United Press, Associated Press, Williamson and Litkenhous ratings all have the Terrible Terrapins on top. A close look at these ratings reveals some very interesting facts.

In the United Press poll, of all the teams which received any votes, the Irish played three of them — Oklahoma, Georgia Tech and Iowa. All are in the top ten. Maryland played one — Alabama, which received enough votes for eleventh place.

In the Associated Press rating, Notre Dame played four — Oklahoma, Georgia Tech, Iowa and Southern California, which was in No. 23 position. The Terps engaged two — Alabama, No. 13 and Mississippi, No. 25.

In the Litkenhous listing, the Irish again met four — the same first three as the previous rating plus Southern Methodist, No. 20. Maryland played just Mississippi, No. 11.

In the Williamson system, Notre Dame had just three, the same as before. The Terrapins closed the gap a little in this rating, having played Alabama, No. 7 and Mississippi, No. 14.

In the Hekker rating, we use all four of the previous mentioned systems. Seeing that the four polls listed at least the top 25 teams in the country, we have devised the following points basis: If you defeat a team in first place, you receive 25 points; a team in second place, 24 points; a team in third place, 23 points; etc. For the sake of clarity, everytime a team appears in more than one of the four ratings, each appearance scores points for the opponent. Such is the case with Oklahoma, Georgia Tech and Iowa on the Notre Dame schedule.

Because the Irish failed to defeat Iowa, the points gained from their positions in the various ratings will not be counted. The final standing in the Hekker rating is:

Notre Dame	163
Maryland	75

This Saturday the Nation's No. 1 team will close its season against Southern Methodist in the Notre Dame Stadium. Another capacity crowd is expected to witness the contest which starts at 1 p.m.

S.M.U. invades South Bend looking for its second straight triumph over an Irish eleven. In 1951, the Mustang's aerial barrage defeated Notre Dame 27-20, as S.M.U. threw 54 passes to N.D.'s 44.

In the over-all series record, however, the Irish have a three to one edge. In 1930, the first contest was won by Notre Dame, 20-14. In 1939, the Irish squeezed by 20-19, while in 1949, they won 27-20.

So far this season, Coach Chalmer Woodard's Mustangs have won five and lost four against some of the toughest opposition in the country. They were defeated by Georgia Tech, Texas, Baylor and Texas Christian.

S.M.U., as always, will be saving some of their best tricks for Notre Dame. But the Irish will be out to prove their right to the No. 1 rating. Prediction: Notre Dame 28, S.M.U. 13.

Britisher Describes Actions Of S.M.C. Girls At Irish Games

Notre Dame — Douglas Hyde, former editor of the Communist **Daily Worker** of London, England, and a convert to Catholicism, addressed the faculty and students of St. Mary's College, here, on October 16. This was his first speaking tour of the United States.

On October 30, this excerpt appeared in Mr. Hyde's column in **The Catholic Herald**, published in England:

"I watched a football match for the first time in my life last Saturday—in South Bend, Indiana. It was between Notre Dame and Pittsburgh, a local 'Derby' with a Celtic v. Rangers, Catholic v. non-Catholic element about it.

"I found it an intensely interesting study in human behavior. The crowd was more restrained than I had expected, remembering the reports we read in England of 'bobby-soxing' on such occasions. But there was, of course, a great deal of exuberance on the part of the crowd, none the less.

"Cheerleaders, on the touchlines ('border lines' here) performed approximately the same role as the dwarfs and tumblers at a circus.

"Students from the great Catholic university of Notre Dame supported their team with the aid of a big drum, streamers, and much shouting.

"At my side, girl students from Saint Mary's College, which adjoins Notre Dame campus, kept up a steady shout of 'N-O-T-R-E-D-A-M-E,' and went wild with excitement each time the Catholic boys scored. They appeared to be just typical American college girls. But there was a difference.

College Girls

"That morning I had gone with them to Mass in their chapel. There they were reverent participants in a liturgical treat.

"They filed singing into their places in the chapel, the priest faced his congregation of girls and nuns as he celebrated Mass, and at the appropriate moment each went to the front as did the early Christians, to put their own particle into the ciborium.

"Their reverence and devotion was impressive. Indeed, I would say that if I were asked to name the things that have impressed me most in American Catholic life I would put high in the list the quality of the Catholic college girl.

"A writer in the **New Statesman** who also had lectured in American colleges recently painted a picture of the U.S. college girl as a bust-conscious, sex-crazy sweater girl with hardly a thought in her head.

"The girls I have met in the Catholic colleges here—and I have lectured to some thousands and talked with hundreds—are, in my opinion, outstanding for their fresh, clean, healthy and intelligent approach to life, for their interest in the thought and trends of their times and for the intelligent, prayerful spirit in which they practice their Faith.

"They are a tribute to the work of the nuns whose influence in America, as Fr. Howell has already noted in **The Catholic Herald**, is tremendous.

"Typically, on the Saturday afternoon Notre Dame played 'Pitt,' half the nuns in the country were watching their idols on TV, listening for the score on the radio or anxiously awaiting some word of it from outside.

"And as the crowd streamed away at the end of the game more than one Notre Dame fan went to the Fatima shrine on the edge of the campus (and in full view of a great highway along which the motor traffic was pouring) to say 'thank you' for a victory which came when at one time all had appeared to be lost."

Fifth Army Band To Salute N. D. Team

Notre Dame — The famed Fifth Army Band of Fort Sheridan, Illinois, will salute the University of Notre Dame on its coast-to-coast broadcast over the Mutual network Satufday, December 5, at 12:00 p.m. E.S.T.

The 60-piece band, conducted by Chief Warrant Officer John P. Cochrane, will play the familiar "Notre Dame Victory March" and the beautiful "Notre Dame Our Mother."

The musical salute to Notre Dame will coincide with the climax of the 1953 football season for the "Fighting Irish." Notre Dame plays its last game of the year here tomorrow against Southern Methodist University.

PRESS WINNERS — Winners of the National Catholic Youth Week Press Contest, which centered around the theme, "America's Hope—Youth With Faith," were, for the college division, Joan Marie May, (left) of the College of Mount St. Joseph-on-the-Ohio and in the high school division, Marlene Reynolds of La Sallette Academy, Covington, Ky. (NC Photos)

'Fighting Irish' Dominate All-American Team

Brooklyn, N. Y. —(NC)— Fordham tackle Carmine Campisi and halfbacks Gene Filipski of Villanova and Johnny Lattner of Notre Dame were chosen for the second straight year on the Catholic-college All-American football team picked annually by **The Brooklyn Tablet**. In addition, Lattner was named player-of-the-year and Campisi was chosen honorary captain.

Lattner and Notre Dame fullback Neil Worden were unanimous choices on the mythical eleven which was dominated by the "Fighting Irish." Other Notre Dame selections were quarterback Ralph Guglielmi and guard Menil Mavraides. Notre Dame's coach Frank Leahy was chosen coach-of-the-year.

Others on the team are: ends Hank Lemire, Holy Cross, and Bob Gilbert, Loras, Iowa; tackle Frank Scaffoi, Marquette; guard Johnny Byrne, John Carroll, Cleveland, O., and center Frank Morze, Boston College.

16 Schools In Nine States Affiliated With Catholic U.

Washington — (NC) — Sixteen schools in nine states have met the requirements for affiliation with Catholic University of America, Dr. Roy J. Deferrari, chairman of the affiliation committee, has announced.

The schools are:

Senior colleges — St. Felix Seminary, Huntington, Ind.; College of Notre Dame, Belmont, Calif.; Mary Immaculate Seminary, Northampton, Pa.; St. Gabriel Music School, Worcester, Mass., and Don Bosco College, Newton, N. J.

Teacher Training Schools — St. Joseph Teacher College, Orange, Calif., Oblate Institute, Baltimore, and St. Alverno College, Sierra Madre, Calif.

Junior Colleges — Dominican College of Blauvelt, Blauvelt, N. Y.; Villa Walsh College, Morristown, N. J.; Presentation College, Newburgh, N. Y., and Salvatorian Seminary College, St. Nazianz, Wisc.

High Schools — Don Bosco Agricultural School, Huttonsville, West Va.; St. Vincent's School, San Francisco, Calif.; St. Joseph's College, Prep School, Princeton, N. J., and Salvatorian School, St. Nazianz, Wisconsin.

Second Book On Grace

Woodstock, Md. —(NC)— Father John V. Matthews, S.J., dogmatic theology professor at Woodstock College, is the author of a new book entitled "The Life That Is Grace." It is written in a conversational tone and designed for laymen and teachers alike for a more complete understanding of sanctifying grace.

St. Joe Continues Its Winning Way; Take Net Opener From St. Mary's

South Bend — St. Joseph's Indians of South Bend continued their winning ways, but this time on the basketball court as they whipped St. Mary's of Michigan City, 66-52, in their opening game of the 1953-54 season.

Larry Varda and Dick Pohlman each scored 16 points for the Indians to tie for the scoring leadership. St. Joseph swung into an early lead and held a 33-25 intermission margin, extended it to 51-34 at the end of the third period and played a ball-controlling game in the fourth period to win handily.

Dusza with nine buckets and three free throws was the top scorer for St. Mary's, followed by Benke who snared 10 points.

Hammond Noll Begins Season With Big Bang

By JOHN A. CENGEL

Hammond—The Warriors really "Held those Tigers" last Friday night as they romped to a 70 to 46 win. They avenged a previous B Team game which was won by Hammond Tech 31 to 29 in the last few seconds of the game.

It was Ron Loneski, a 6 ft. 3 in. Jr., who again paced the Warriors with his 22 points. He was the high scorer for last year's team also. Backing him up was John O'Keefe with 8 points, and Vince Bedoy, Joe Kapuscinski, and Stan Kapuscinski with six each. Tech's highest scorer was Joe Bafia with 9 points.

Noll jumped to an early lead which never was headed. After the first quarter, the Tigers never got within 10 points of the victors as the Warriors were swishing the ball through the net with unerring accuracy. The Nollites are looking forward to a big season this year.

Reds Created School, Dr. Dodd Testifies; Professors Defend It

Washington — (NC) — A Red plan to open U.S. schools for the teaching of Marxism led to the establishment of a school that has refused a Justice Department order to register as a communist front, Dr. Bella V. Dodd testified here.

The former communist national committeewoman told the Subversive Activities Control Board that the Jefferson School for Social Science came directly out of an idea by Red leaders during World War II to provide schools that would teach Leninism and Marxism to large masses of Americans.

At the same time a group of 134 people, including 10 Protestant ministers and 20 college and university teachers, signed a statement saying that "any attempt to suppress the teaching of Marxism in such as institution as the Jefferson School of Social Science represents a serious threat to all free enquiry."

'Charity' Embraces All Who Need Help, Not Just 'Poor People'

Amsterdam, Holland —(NC)— "Charity" is no longer to be considered as applying only to "poor people." Thanks to modern social progress, charity is now generally recognized as embracing all who need personal assistance of one kind or another.

This was the thought stressed here by representatives of Catholic agencies in Holland engaged in social action work who met to discuss the closer adaption of such efforts to modern demands. The sessions were under auspices of the Social Charity Center which coordinates the activities of Dutch Catholic parochial and diocesan institutions devoted to social welfare.

Stress was laid on the need for Catholic groups to cooperate with civic organizations in the social welfare field. In addition, special attention was called to the social planning and research work of the Catholic Institute for Social Research.

Headed by professors at the Catholic University of Nipmegen, this institute, it was stated, has done "splendid work," especially in exposing "alarming" conditions of religious indifference and social backwardness in some parts of the country.

Bishop Visits Red Ruled Part Of Diocese

Hamburg —(NC)— Thousands of Catholics in Mecklenburg, in the northern part of the Soviet Zone, welcomed Auxiliary Bishop Johannes von Rudloff of Osnabrueck during a visitation tour of those areas of his diocese that are behind the Iron Curtain. Morning and evening Masses were crowded in such cities as Rostock, Wismar and Schwerin. The Bishop dedicated a new church in the town of Schwaan. So far as it is known, the Bishop experienced no difficulties by the communist authorities.

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In My Opinion . . .

Greater Variety Of Extracurricular Activities Needed In High Schools

By STEPHEN A. WITHEY

Steve Withey is a Junior in the new St. Joseph's High School, South Bend. Besides acting as news editor of the Hi-Lite, *the school paper, much of his time is spent helping in the bookstore. Although Steve is carrying a full schedule of classes, his name is rarely missing from the honor roll. He is the son of Mr. and Mrs. Paul J. Withey.*

Are you attending a high school that has no extracurricular activities? If you are, you probably do not notice it as much as someone who is going to a high school that has only a few. Do you remember the old adage, "What you do not know exists, you can not wish for?" How true that is, but if you only have a little of something, you generally want to have a great deal more. The same is true of after-school activities.

At this time a large school in Ohio comes to my mind. In this school the principal will only tolerate a basketball team and an occasional mixer. A year book, newspaper, or football team are denied the students. Why? Because an annual and a newspaper take too much time and effort, and a football team is too dangerous.

Now let us go back to the basketball team. How many, from one team, can play at once? Only five, and perhaps fifteen more may decorate the bench. That takes care of forty boys — if the freshman team is included, too — in the school which has an enrollment of five hundred students. What happens to the other four hundred and sixty girls and boys? That is simple. They are left to roam the streets and to gather at the homes of students whose parents are "out for the evening." (I always wonder just how many evenings).

Now let us look in on another school which is typical of many Catholic high schools in the United States. This principal is very generous, indeed. He allows his students to have both basketball and football teams. Also a newspaper and a year book, but positively no dances. That may sound like a great deal to some, but let us analyze it. Suppose a student does not care for sports and has no ability to write? What is left for this individual? Nothing, since clubs, parties, and dances are forbidden.

But the situation is not so hopeless as I may have led you to believe. If we really want more extracurricular activities, we should do something about getting them. To begin with, we might get together after school or during the noone hour and resolve to act more like young ladies and gentlemen — our lack in this is usually the reason that we are denied these activities. The next step would be to bring our improved behavior to the attention of the school officials by acting like young ladies and gentlemen in all of our classes. Then, if we were sincere in our efforts, our principal would, more than likely, permit us to have the activities that we so desire. Try it and see.

ST. HEDWIG SCHOOL OPENS LIBRARY — St. Hedwig's Parish School opened its new library organized by Sister Aloise, C.R., Principal. Shown left to right are assistants to the librarian, Sister Mary Amata, C.R., (standing) Mary Sue Zatarga, Marie Trzybinski, Henry Prebys, (sitting) Christine Wajszczuk and Carol Sue Alasko, all eighth grade pupils in this school.

College And School News

New Scholarships For ND Law School Set; Nurses Will Hold Annual Dance

Two new scholarships valued in excess of $1,800 each have been established in the Notre Dame College of Law, according to an announcement by the Rev. Theodore M. Hesburgh, C.S.C., university president. Father Hesburgh has designated that they be known as the John J. Cavanaugh Law Scholarships in honor of his predecessor, the Rev. John J. Cavanaugh, C.S.C., who served as president of Notre Dame from 1946 to 1952.

The scholarships, which will provide tuition in the Notre Dame Law School for three years, will be awarded annually to a graduate of the University's College of Arts and Letters and to a graduating senior in the College of Commerce, Dean Joseph O'Meara, Jr., explained.

The Junior Class of St. Joseph Hospital School of Nursing, Fort Wayne, will sponsor a semi-formal dance, "The Crystal Ball," at the school on Tuesday, December 29. Jimmy Stier and his orchestra will play for the dance from 9 p.m. to midnight. Miss Carolee Ball is general chairman of the dance.

More than 60 students at St. Mary's College, Notre Dame, offer proof that large families—that is with six or more children—are not on the way out! Sixty-three girls claim a total of 458 sisters and brothers.

Margaret Phelan a freshman from Beaumont, Texas leads the list with a family of 13 children. Two girls, Marilyn Haviland of Grand Rapids, Mich., and Agnes Osei-Konadu of British West Africa, have twelve sisters and brothers.

Mary Guarnieri, Warren, Ohio, comes from a family of 11. From 10 children families are two students, and six students come from families of 9.

Newly elected officers of the Fort Wayne Central Catholic high school Veronica Guild are Barbara Lauer, president and head sacristan; Judy Pequignot, secretary, and Kathy McCoy, treasurer.

Willem Dudok, the distinguished Dutch architect, lectured on "Town Planning and Architecture as an Expression of Their Time," November 30, in Washington Hall on the University of Notre Dame campus.

Dudok's illustrated talk was presented under the auspices of the University's architecture department and the Indiana Society of Architects, a chapter of the American Institute of Architects. Dudok is internationally known as a pioneer in the modern movement in Holland and a leader of his profession for more than thirty years.

Large Families Are Not On Way Out, Students At St. Mary's College Say

Nancy Blee, a 1953 graduate of Fort Wayne Central Catholic high school, has been elected recreation chairman of Linden Hall at Indiana University.

Three Fort Wayne Central Catholic high school science students have received honorable mention awards in a national Science Achievements essay contest sponsored by the American Society of Metals.

Students winning the honorable mention awards were Mary Ellen Bendel, Patricia Junk and Patrick Ledden. Sister Mary Agnita, science teacher at Central Catholic, was in charge of the contest at the school.

Brownies And Fly-Ups Receive Pins And Wings

Fort Wayne — Twelve Brownies wings at investiture ceremonies and wings at investure ceremonies held last Sunday at St. Hyacinth's Church. The Rev. John Moskal blessed the awards and distributed them to the girls and their leaders as follows:

Fly-up Troop 63 — Kathleen Duesel, Judy Bobay, Susan Sorgen, Barbara Stanczak, Lillian Calkins, Mary Rodenbeck, Mary Sorgen, leader, Gertrude Bobay, assistant leader.

Brownie Troop 148 — Rene Vogner, Diane Taylor, Donna Waikel, Janet Ditton, Janet Roemer, Terry Schuhler, Susan Wass, Susann Zimski, Rosemary Reuille, Ruthann Osterholt, Judy Orth, Kathryn Kuhleck, Alice Schuhler, leader, Genevieve Ditton, assistant leader.

AD ALTARE DEI — The Rev. Daniel E. Peil, assistant at St. Mark's Church, Gary, is pictured presenting Explorer Scout Thomas Beird of Holy Name Parish, Cedar Lake, the Ad Altare Dei award, highest honor attainable by Catholic Scouts. In the background are Charles Beird, father and Don Wanner, Explorer Troop 80 advisor. David A. Glascoff, former scoutmaster, encouraged Thomas to his achievement. Father Peil, Area Chaplain of Catholic Scouts in Sauk Trails Council, also witnessed the presentation of certificate and award pins to 44 scouts by the Rev. Joseph Wonderly, pastor at Holy Name.

Survey Shows . . .

Only 62% Of Young Germans Admit Any Personal Interest In Religion

Hamburg—(NC)—According to a survey among 1,000 young Germans, only 62 per cent considered religion to be of any importance to them personally. And only 43 per cent believe in a life after death.

The survey was made by the North West German Radio corporation in an effort to probe the mentality of Germany's youth between the ages of 15 and 24. Few, if any, of them saw service in the German army, but most of them received at least part of their education while the schools were under the domination of the Hitler regime.

The survey showed a considerable difference between young Catholics and Protestants regarding their attitude toward religion. Seventy-eight per cent of the Catholics, but only 58 per cent of the Protestants answered "yes" when asked: "Is religion of importance to you personally."

The over-all figures revealed an affirmative answer from 62 per cent, and a negative answer from 26 per cent, while 12 per cent voiced no opinion. The answers also showed some interesting differences in the attitude of the two sexes. In the case of boys and young men, the importance of religion apparently decreases as they grow older. In contrast, girls and young women evince declining interest in religion between the ages of 15 and 22. Then it suddenly rises to reach 78 per cent among those 24 years old.

This phenomenon is interpreted as showing an increased appreciation of religion on the part of young women who are engaged or married.

There was, however, little difference among the sexes regarding their belief in a life after death. The over-all figures showed that 43 per cent answered this question with "yes," 37 per cent with "no," while 20 per cent voiced no opinion. However, in this case the figures again showed an increasingly positive attitude of young women entering marriage.

The whole survey, consisting of 84 questions, is now being analyzed and the results and interpretations are to be presented in a series of radio broadcasts.

Advent Wreaths Help Families Understand Meaning Of Season

Washington—(NC)—The use of Advent wreaths is rapidly coming back into custom in American Catholic homes as an effective means of helping families realize the significance of the season, it is reported in the winter issue of The Family Apostolate.

Published by the Family Life Bureau of the National Catholic Welfare Conference, the magazine describes the simple construction of the Advent wreath and its relevance to the Advent season which extends from the fourth Sunday preceding Christmas to the feast itself.

"Commonly made of pine branches," says the magazine, "it is suspended from the ceiling by four purple bands or ribbons. (If this is impractical, it may be placed on a table.) It has four candles, one for each week of Advent. The round form of the wreath signifies the Church's holy cycle; the green of the branches signifies the divine freshness that comes to us by living with the Church's feasts and fasts; the purple band suggests the graces that descend into our hearts during the Advent season, and the candles represent Christ the Light of the World.

"The blessing of the wreath by the father, as the members of the family gather round it on the Saturday evening before the first Sunday of Advent, and the lighting of the candles on the succeeding Sundays, of the season—two for the second, three for the third, and all four for the fourth—can provide an impressive little home ritual."

A leaflet, "The Advent Wreath," is available from the Altar and Home Press, Conception, Mo., or from the Family Life Bureau, N.C.W.C., 1312 Mass. Ave., N. W., Washington 5, D. C.

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Year Celebrating Dogma Of The Immaculate Conception Recalls Jubilee Encyclical Of Pius X

The start of the Marian Year, commemorating the centenary of the definition of the dogma of the Immaculate Conception, has served to recall the proclamation by Blessed Pius X of a special jubilee for the 50th anniversary of that article of faith.

Blessed Pius, whose canonization is expected to be one of the high points of the Marian Year, announced the jubilee celebration in the encyclical "Ad diem illum" on February 7, 1904 — just six months after he was elevated to the Chair of Peter. Incidentally, the saintly Pope's message, which antedated any organized Catholic news service in America by almost two decades, appeared in **The Catholic Mind**, put out by the Jesuit Fathers in New York, the very month following. It was also published in the **American Catholic Quarterly Review**, of Philadelphia, that April.

The encyclical letter, in which Pius X declared that the anniversary "should excite a singular fervor in the souls of Christians," is similar in many respects to the recent "Fulgens Corona Gloriae" letter of Pope Pius XII, in which the reigning Pontiff proclaimed this Marian Year.

The present Holy Father made no mention of indulgences in the Encyclical itself but granted extensive special indulgences throughout the Marian Year through a separate decree. Pius X in the Encyclical itself announced plenary indulgences for those making three visits to the four patriarchal basilicas in Rome, and imparted to the Bishops the power to grant indulgences for special visits to cathedrals and even parish churches.

The major function of Blessed Pius' encyclical, however, was to bring to the fore the concept of the Blessed Mother as the Mediatrix and Co-redemptrix with her Son, of the whole human race.

"It cannot be doubted that through the Virgin, and through her more than through any other means," Pius X said, "we have a way of reaching the knowledge of Jesus Christ offered to us when it is remembered that with her alone of all others Jesus for 30 years was united, as it behooves a son to be united to his mother, in the closest ties of intimacy and domestic life. . . . Hence nobody ever knew Christ so profoundly as she did, and nobobdy can ever be more competent as a guide and teacher of the knowledge of Christ."

The Pontiff said further that: "When the supreme hour of the Son came, beside the Cross of Jesus there stood Mary His Mother not merely occupied in contemplating the cruel spectacle, but rejoicing that her Only Son was offered for the salvation of mankind; and so entirely participating in His Passion that, if it had been possible, 'she would have gladly borne all the torments that her Son underwent.' From this community of will and suffering between Christ and Mary 'she merited to become most worthily the Reparatrix of the lost world' and Dispensatrix of all the gifts that Our Saviour purchased for us by His Death and by His Blood. . ."

Exiled German Prelates Ask Meet With Poles

Hamburg, Germany —(NC)— Need of German-Polish conferences as a "Christian task" was stressed here by a German prelate exiled from East Prussia.

Msgr. Arthur Kather, highest ranking German prelate of the Diocese of Warmia (Ermland) said here at a meeting of exiled Ermlanders: "We must begin to become men of peace. We do not want to have anything to do with persons who place their hopes in an explosion . . . which could only lead to a catastrophe. We must strive to bring the people together in the sign of the cross."

(The Diocese of Warmia belongs to that area of Germany east of the Oder-Neisse line which has been placed under Polish administration pending the conclusion of a peace treaty. After the end of the war, the late Cardinal Hlond, Primate of Poland, named an Apostolic Administrator for the diocese. Later, under pressure of the Polish Red regime, he was ousted and a Vicar Capitular elected. This prelate, Father Wojciech Zink, was arrested some months ago, mainly because of his persistent admonitions to the clergy to stay out of politics.)

Monsignor Kather told his exiled countrymen that there could be no question of yielding the rights to their homeland. However, he added, in the interest of future peaceful neighborly relations between Germans and Poles "binding legal arrangements" are necessary. No bearable solution could be found, he said, by simply advocating that the Polish newcomers to the areas would have "to get out" while the German former residents of the area return. No progress could be made by making "irrevocable demands."

U.S. Servicemen Asked To Give For National Shrine

New York —(NC)— American Catholic chaplains and soldiers on duty overseas are joining with the folks at home in giving to the nation wide appeal for the National Shrine of the Immaculate Conception in Washington.

According to the Military Ordinariate—the "diocese" embracing all Catholics in the U. S. armed forces—Catholic chaplains are responding to the appeal wherever possible on the same day it is being held in most parts of the United States, December 6.

The appeal by the American Bishops is to raise funds with which to start the great upper church of the shrine in 1954, the centenary of the promulgation of the dogma of the Immaculate Conception by Pope Pius IX in 1854.

"We have called on our chaplains in every one of the 48 States and in every territory and foreign nation to launch an appeal on Sunday, December 6," according to a Military Ordinariate spokesman, "for this most worthy cause which will consolidate our love of Mary and our love of country over which she watches with maternal affection."

It has been noted that although numerous other countries have raised national shrines in honor of the Mother of God, the United States has not yet done so. It is the "devout hope" of the Military Ordinariate "that our military chaplains and their generous flocks will catch up this pious and patriotic challenge," and that as a result of their gifts an altar of "Chapel of Requiem" may be established in the completed shrine.

The Ordinariate sees the great church as "our national votive shrine" rising as "a graceful pile to pierce the heavens, bearing aloft to Jesus Christ and His Immaculate Mother, a testimonial of our love and devotion and gratitude."

Sometimes called the largest and most far-flung diocese in the world, the Military Ordinariate is served by some 1,900 chaplains and has the spiritual care of Catholic service men and women wherever they are.

His Eminence Francis Cardinal Spellman, Archbishop of New York, is head of this vast See as Military Vicar. Bishop William R. Arnold, who held the rank of major general when he was Chief of U. S. Army chaplains in World War II, is Military Delegate. Bishop James H. Griffiths is Auxiliary Bishop of the Ordinariate.

Prelates Attend Jubilee

Chicago —(NC)— One hundred and thirty Bishops and Archbishops attended the golden jubilee in the priesthood of Archbishop William D. O'Brien here and heard the Papal document that made him the first Auxiliary Bishop in the history of the United States to be raised to the rank of Auxiliary Archbishop.

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